

SERMONS

PREACHED

Upon Several Occasions.

By ROBERT SOUTH, D.D.,
*and Chaplain to his Royall Highness
the Duke of YORK.*

OXFORD,
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SERMON VI.

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These Errors (amongst many more that have escaped
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INTEREST
DEPOSED,
AND
TRUTH
RESTORED,
OR

A Word in Season delivered in Two
SERMONS:

The first at St. MARTES in OXFORD,
on the 24th of July, 1659. being the time
of the Assizes: as also of the Fears and Groans of
the Nation in the threaten'd and expected Ruine of the
Laws, Ministry, and Universities.

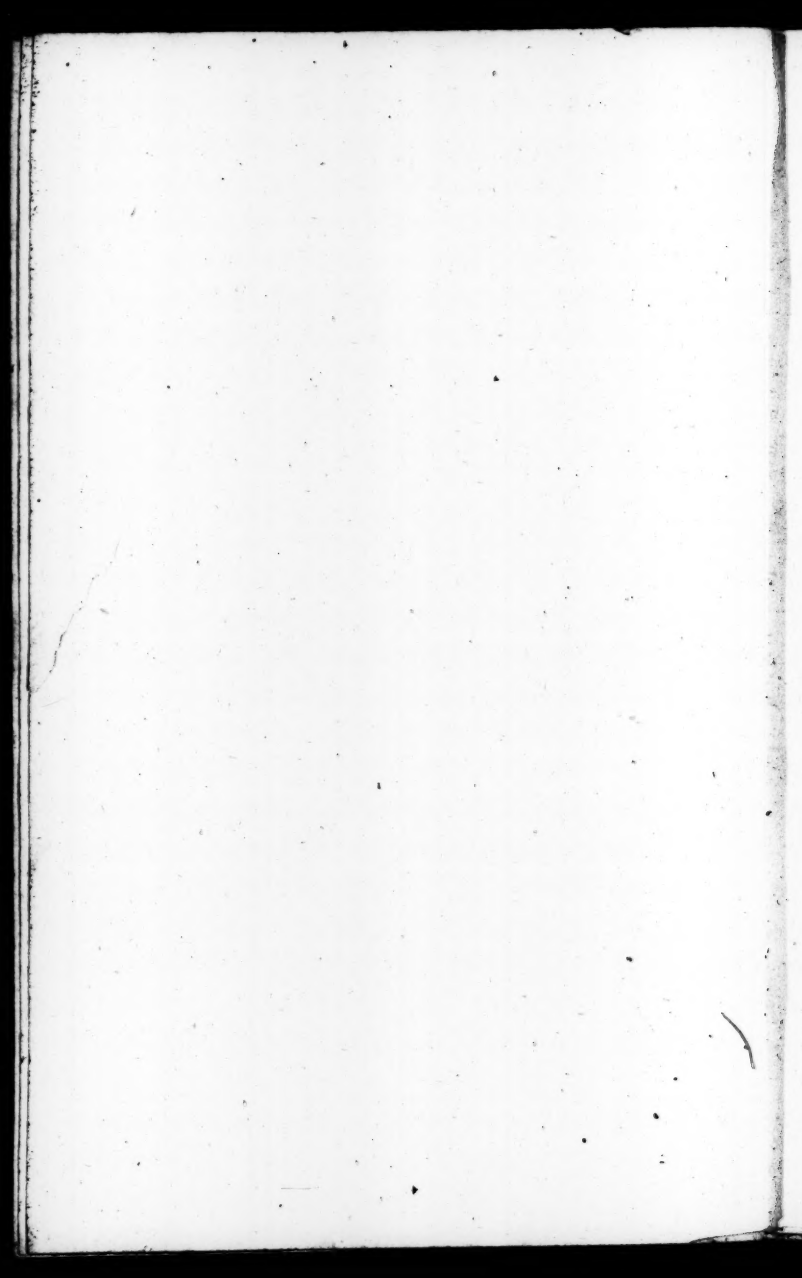
The other Preached before the Honourable
Society of LINCOLNS-INN.

By ROBERT SOUTH, then Master of
Arts, and Student of CHRIST-CHURCH.

The Fourth Edition.

OXFORD,

Printed by H. Hall, Printer to the University,
for Ric. Davis, and Will. Nott. 1678.





TO THE
RIGHT WORSHIP-FULL
EDWARD ATKINS,

Serjeant at Law, and formerly one of the
Justices of the COMMON-PLEAS,

Honoured Sir,

THough at first it was free, and in
my choice, whether or no I should
publish these Discourses, yet the
Publication being once Resolved, the De-
dication was not so indifferent; the Nature
of the Subject, no less than the Obligations
of the Author, styling them in a peculiar
manner Yours: For since their drift is to
carry the most Endangered, and Endanger-
ing Truth, above the Safest, when sinfull,
Interest; as a Practice upon grounds of
Reason the most Generous, and of Chri-
stianity the most Religious; to whom ra-
ther should this Assertion repair as to a Pa-
tron, then to Him whom it has for an in-
stance

The Epistle Dedicatory.

space? *Who* in a case of eminent competition chose Duty before Interest, and when the Judge grew inconsistent with the Justice, preferred rather to be Constant to sure Principles, than to an Unconstant Government: And to retreat to an innocent and Honorable privacy, then to sit and Act iniquity by a Law; and make your Age and Conscience, (the one Venerable, the other Sacred) Drudges to the tyranny of Fanatick, Perjured Usurpers. The next attempt of this Discourse is a Defence of the Ministry, and that at such a time when none owned them upon the Bench (for then you had quitted it) but when on the contrary we liv'd to hear one in the very face of the University, who it were in defiance of us and our Profession openly in his Charge defend the Quakers and Fanaticks, persons not fit to be nam'd in such Courts, but in an Indictment. But, Sir, in the Instructions I here presumed to give to others, concerning what they should do, you may take a narrative of what you have done: what respected their Actions as a Rule or Admonition, applied to yours.

The Epistle Dedicatory.

is only a Rehearsal, whose Zeal in asserting the Ministerial Cause is so generally known, so gratefully acknowledged, that I dare affirm, that in what I deliver, you read the words indeed of One, but the Thanks of All. Which affectionate Concernment of yours for them, seems to argue a Spirituall sence, and experimentall Tast of their Works, and that you have reaped as much from their Labours, as others have done from their Lands: For to me it seemed alwaies strange, and next to Impossible, that a man converted by the word Preached, should ever hate and persecute a Preacher. And since you have severall times in discourse declared yourself for that Government in the Church, that is founded upon Scripture, Reason, Apostolicall Practise and Antiquity, and (we are sure) the only one that can confise with the Present Government of State, I thought the latter Discourse also might fitly addresse it self to you, in the which you may read your Iudgment, as in the other your Practise. And now since it has pleased Providence, at length, to turn our Captivity, and

The Epistle Dedicatory.

answer persecuted Patience with the unexpected returns of Settlement; to remove our Rulers; and restore our Ruler; and not onely to make our Exactors righteousness, but what is better, to give us Righteousnesse instead of Exaction, and hopes of Religion to a Church worried with reformation; I believe upon a due and impartiall Reflexion on what is past, you now find no cause to Repent, that you never dip't your hands in the Bloody High Courts of Justice, properly so called only by Antiphrasis; nor ever prostituted the Scarlet Robe to those Employments, in which you must have worn the Colour of your Sin in the Badge of your Office: but notwithstanding all the Enticements of a Prosperous Villany, abhorred the purchase, when the price was Blood. So that now being priviledged by an happy Unconcernment in those legall murders, you may take a sweeter relish of your own Innocence, by beholding the misery of others Guilt, who being Guilty before God, and infamous before men, Obnoxious to both, begin to find the
first

The Epistle Dedicatory.

first fruits of their sin in the Vniversal scorn of all, their apparent Danger, and unlikely Remedy: which beginnings being at length consummated by the hand of Justice, the cry of Blood and Sacrilege will cease, mens doubts will be Satisfied, and Providence Absolved.

*And thus, Sir, having presumed to honour my first Essayes in Divinity, by prefixing to them a Name, to which Divines are so much obliged; I should here in the close of this Address, contribute a VVish at least to your Happiness: But since we desire it not yet in another VVorld, and your Enjoyments in this (according to the Standard of a Christian desire) are so compleat, that they require no Addition; I shall turn my VVishes into Gratulations, and congratulating their fulness only wish their Continuance: Praying that you may still possess what you possess; and Doe what you Doe; that is reflect upon a clear, unblotted, acquitting Conscience, and feed upon the ineffable Comferts of the Memorial of a Conquered temptation; without
the*

The Epistle Dedicatory.

*the danger of returning to the Tryall. And
this (Sir) I account the greatest felicity
that you can enjoy, and therefore the great-
est that he can desire, who is*

Yours in all Observance,

*Ch. Ch. 25. of
May, 1660.*

R. O. SOUTH.



The Preface to the Reader.

THat being conscious to my self of having in Discourse so often condemned the Scribling of the present Age, I should yet now own it by my Practise; especially in that sort of Writing in which severall have gone before me, whom it is no glory to come behind; I find a necessity of bespeaking the Readers acceptance with Excuse, which yet I trust I shall not manage so, as to make it only matter for another, but present him with Reason, as well as Apology. And first for the Publication of these two Discourses, the one preached in the time of our *Fears*, the other of our *Hopes*, and now both coming forth in the beginning of our *Fruition*, I shall not plead their having past the Test and Approbation of two of the most Judicious and Learned Auditories in the Nation, as supposing that was rather for the seasonableness of the Truth, than any Elegance of the Composure, and more for the Venture than the performance: Yet from whatsoever cause it came, I shall not Vouch it as a reason of the publication; since the same persons may applaud the same thing from the Pulpit, that they shall afterwards hiss coming

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coming from the Press; as could be easily instanced in the Forlorn Works of some unfortunate Divines: But much less was it the insolent imprudent itch^v of appearing in Publick that induced me to this, as being confident that these Discourses had more Hearers than they are like to find Readers; so that my present attempt may be rather termed an Edition than a publication. But least of all I Plead the importunity of Friends that stale pretence for publishing so many scribbles; such as being by much importunity brought to the press, need a greater to bring them to perusall. But because a fordid, complying Spirit has been often charged upon the University, and (we must confess) a spice of it has appeared in many amongst us, who have fouled, as well as disturbed these fountains; I thought good to let our Detractors understand that in the very depth of Sectarian Barbarisme, when the professed Enemies of the Church were the only Favorites of the State, and the very Pillars of it, the Universities, and ministers were falling, there has been some, who durst assert a truth, though to the visible danger of their present Enjoyments, and the utter extinction of their future Hopes; and for so desperate a service the most inconsiderable person was the fittest, whose success would
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have equally been an advantage, and whose ruin no loss. Nor can I deny but that I was desirous to clear my self from the undeserved surmises, that some (whose good esteem I have cause to value) have had of me ; as if the injurious favours of some had not only courted, but wonne me to a servile compliance, which I alwayes abhorred : But such was my fate, that some while they were in power injured me by Persecution, when Declining, by their favour. The Vindication also of some things here delivered was no small inducement to a Publication : For notwithstanding the forementioned acceptance these Discourses found, yet the former was attached by some severe Reprehenders, who according to the canting Dialect of *Wallingford house* (which forty years agoe would not have been understood, neither will it forty years hence) charged it as full of much *Wrath* and *Darkness* ; but it seems it was such darkness as the tyrannizing Egyptians began to *feel* : And I am sure no more Wrath then was deserved, and therefore very well bestowed. However, Providence has encouraged it to see the Light, while some of its Reprehenders sit in Darkness. Yet since by Warrant from the spirit it self, *we may be angry, and sin not*, the sharpness of a Reprehension is to be ascribed to the Nature of the thing
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To the Reader.

that merits, not to the Temper of him that delivers it. And since it has pleased God to unshackle men from *Engagements*, Visitations, and the Awe of Usurers, it is not to be expected, that perjury, Blood, and Sacrilege, can be any longer Gospellized into Acts of piety, or high strains of Evangelicall perfection, because indeed they goe much beyond the command. Yet that person, the late Oppressor of this Nation, and the known Father of Enthusiasts, in whom those three perfections eminently concurred, and who, we confess, is glanced upon in what follows, even him I have heard commended, as one, who notwithstanding those forementioned Infirmities (so called I conceive, because they were the matter of his daily Temptations) yet as to the main was truly pious, and to use his Encomiasts very expression, *had great Communion with God*. I suppose in the same sense, that the Faithful, Innocent, & devout, hold Communion with the devil. Wherefore if by wrath was meant a Free (though at that time Dangerous) Animadversion upon such Spots of Christianity, We own the Charge, and readily confess, that the ensuing Discourse was not Calculated for the soothing of Galled Consciences, but really intended to Gall them more; nad professedly designed to reprove Avarice, Oppression, pi-

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ous Frauds, Blasphemies, and Perjuries; wayes not heretofore known of *holding Communion with God*. And as for personall Reflexions, I know none such spoken, but made such by being applyed. And if some proceeded to Application before I did, and from their conscioufness inferred their concernment, the over-ruling sentence of a Guilty conscience placing them under the dint of any of these Reproofs, I am not he that either can, or would Absolve them: For as I have often said, either they are not Guilty, and so they are not concerned in them, or Guilty, and so they deserve them. But whereas it has been further objected, that I proposed many doubts, which I left unanswered; I am sorry, that it was a fault, to think so honourably of my Auditory as to esteem it needless: But it is not in my power to inform some mens Ignorance, nor my desire to gratifie their Humour: And whether this Plea proceeds from a tender Conscience, or a tender head, I am not much concerned, but acquiesce fully in this, that for the Objections, those that were Learned, could hear and answer them; those that were not, could not apprehend them, both therefore equally without danger. And whereas I do not now at least in the Printing them, add their solutions; I answer, that in regard I profess to publish the Sermon I then preached,

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prached, I should not verifie my word, should I by such Additions make it another. Having given an account of my design in the former Discourse, and wiped off the Censures that for some time have stuck upon it, I shall endeavour to prepare the Reader for a fair understanding of the Second, which being preached before many of the most considerable Members of the House of Commons, had an Auditory suitable to its design. For in as much as an Erastian Antiministerial Spirit has for many years acted most of the Nation, who would command the Service, without submitting to the Discipline of the ministers; And since Arguments from piety or Scripture work little upon most of them, I thought it the best service that could be done to the Ecclesiastical Cause, to make it appear that even a Politick consideration would perswade that, which was commanded upon a spiritual: By shewing how Religion is that alone that holds together the whole frame of Government; it being upheld it self by the Encouragement, and Honour of the Clergy. So that whereas I enforce it chiefly by Arguments drawn from Civil Concernments, I would have none offended, since my intent is limited here only to this respect, it being an Argument *ad hominem*; not the only One that the Subject would afford, but that which was
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the most likely to reach the temper of the Times. And if I infer the necessity of Religion, and an Honourable Clergy from the Exigence of the Civil Interest, I suppose the necessity of it from Gods Command, and from the salvation of mens soules, is unquestionable: Wherefore I shall take the boldness to intreat those who shall think it worthy their Reading, before they Censure, to vouchsafe it least an attentive perusal, in as much as it presents to them some Truths, I think not often observed, I am sure, nor usually delivered. For my own part, I cannot conceive how Religion can stand without a Ministry, nor the Ministry without its two Essential Props, Jurisdiction and Respect. It is the old, sly, and undermining Plea, that Ministers ought only to procure respect by their learning, and laborious, upright life; other advantages belong not to them. But to answer this; besides, that late experience proves, that the most Pious, and the most Learned have been the most persecuted and contemned, it is irrational to think, that men ever yet made their Duty the measure of their practice. And howsoever all ought, yet there are but very few who reverence Ministers for those Qualifications; but still those that do not, must be governed, or the Church ruined: therefore the Assistance of Secular supports must
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be taken in. Most therefore will confess Church Government Necessary, though they deny that Necessity to any determinate kind. But since Church Government in General sequestred from its severall kinds, is a meer Idea, I am apt to think that the determination of it was commanded together with the thing it self. And since only Particular, not Universal Natures fall under Practice, in as much as the Apostles did actually Govern the Church, it must needs be that it was by a certain determinate kind of Government: And then considering the Infalible Apostolick Spirit by which they were acted, I conceive their Practice and example was a Virtual Command: especially when the reason and grounds of it continue still the same. What that Practice was, though there are many not obscure Traces of it in Scripture, yet I desire to gather it from the general practise of the Church successively continued from their times: the most rationall Guide where the Scripture is silent, and the best Comment where it is Obscure. And upon this Rule and Ground, I hold it more reasonable to Erre, than upon Fanatick principles to stumble upon the Truth. Having thus shown my intent in these Sermons, and also the Rule, to the guidance of which I intend to resign my self, in whatsoever God shall hereafter call me either to
Speak

To the Reader.

Speak or Act as a Minister, I shall venture these Meditations into the world. What reception they may find I am ignorant, but not solicitous. But sure, of all persons; Ministers, Scholars, and especially those of the Vniversities, have little cause to censure, or reprehend me, who have freely ventured the Whole of my Small Advantages from them, in asserting them in a day of the blackest danger and rebuke, that I trust will ever befall the Church. However, I value not the taunts, the murmurs of any: I have learned by bearing, to contemn them. Frequent Endurance has bred an Apathy. But Whatsoever men shall mutter, rail, or declaim against these Writings, either out of a dislike of the Subject here treated of, or a personal hatred of my self; yet in this I rest satisfied, and assured, that the truth here spoken of, will stand, whatsoever becomes of him that spoke it.

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Math. 10. 33.

*But whosoever shall deny me
before men; him will I deny
before my Father which
is in Heaven.*

AS the great comprehensive Gospel duty is the denial of Self, so the grand Gospel sin that confronts it, is the denial of Christ. These two are both the commanding and the dividing Principles of all our Actions: For whosoever acts in opposition to one, does it alwaies in behalfe of the other. None ever opposed Christ, but it was to gratifie Self: None ever renounced the Interest of Self, but from a prevailling love to the Interest of Christ. The sub-

subject I have here pitched upon, may seem improper in these times, and in this place, where the number of Professors, and of men is the same; where the Cause and Interest of Christ has been so cryed up; and Christs Personall Reign and Kingdome so called for, and expected. But since it has been still Preached up, but Acted down; and dealt with, as the Eagle in the Fable did with the Oyster, carrying it up on high, that by letting it fall he might dash it in peices: I say, since Christ must Reign, but his Truths be made to serve; I suppose it is but Reason, to distinguish between Profession and Pretence; and to conclude, that mens present crying, *Haile King*, and *bending the knee* to Christ, are onely in order to his future Crucifixion.

For the discovery of the sence of the words, I shall enquire into their occasion. From the very beginning of the Chapter we have Christ consulting the propagation of the Gospell; and in order

der to it (being the onely way that he knew to effect it) sending forth a Ministry ; and giving them a Commission, together with instructions for the Execution of it. He would have them fully acquainted with the Nature and Extent of their Office ; and so he joynes Commission with instruction ; by one he conveys Power, by the other Knowledg. Supposing (I conceive) that upon such an Undertaking, the more *learned* his Ministers were, they would prove never the less *faithful*. And thus having fitted them, and stript them of all manner of defence, v. 9. He sends them forth amongst wolves: A hard Expedition, you will say, to go amongst wolves; but yet much harder to convert them into Sheep; and no less hard even to discern some of them, possibly being under Sheeps cloathing; and so by the advantage of that dress, sooner felt, than discovered: probably also such as had both the properties of wolves, that is, they could whine and howl, as well

4 *Interest Deposed,*

as bite and devour. But that they might not go altogether naked among their Enemies, the onely Armour that Christ allows them, is Prudente and Innocence; *Be ye wise as Serpents, but harmles as Doves*, v. 16. Weapons not at all offensive, yet most suitable to their Warfare, whose greatest encounters were to be Exhortations, and whose only Conquest, Escape. Innocence is the best caution, and we may unite the expression to be *wise as a Serpent*, is to be *harmles as a Dove*. Innocence is like a polish'd Armour; it adorns, and it defends. In summe, he tells them, that the opposition they should meet with, was the greatest imaginable, from the 16. to the 26. v. but in the ensuing verses he promises them an equal proportion of assistance; which if it were not an Argument of force enough to out-weigh the fore-mentioned discouragements, he casts into the Ballance, the promise of a Reward to such as should Execute, and of Punishment to such as should Neglect

Neglect their Commission: The Reward in the former verse, *Whosoever shall confesse me before men, &c.* the punishment in this, *But whosoever shall deny, &c.* As if by way of preoccupation he should have said, Well: here you see your Commission, this is your Duty, these are your Discouragements: never seek for shifts and evasions from worldly afflictions; this is your reward, if you perform it, this is your Doom if you decline it.

As for the Explication of the words they are clear and easie; and their Originals in the Greek are of single signification, without any ambiguity; and therefore I shall not trouble you, by proposing how they run in this, or that Edition: or straining for an interpretation where there is no difficultie, or distinction where there is no difference. The onely Exposition that I shall give of them, will be to compare them to other Parallel Scriptures, and peculiarly to that in the 8. Mark 3 8. *Whosoever therefore shall*

shall be ashamed of me and my words, in this adulterous and sinfull generation, of him also shall the Sun of man be ashamed, when he cometh in the glory of the Father, with the holy Angels. These words are a Comment upon my Text.

1. What is here in the Text called a denying of Christ, is there termed a being ashamed of him, that is, in those words the Cause is expressed, and here the Effect: for therefore we deny a thing, because we are ashamed of it. First Peter is ashamed of Christ, then he denies him.

2. What is here termed a denying of Christ, is there called a being ashamed of Christ and his words: Christs truths are his second Self. And he that offers contempt to a Kings letters or edicts, virtually affronts the King; it strikes his words, but it rebounds upon his Person.

3. What is here said before men, is there phrased, in this adulterous and sinful generation. These words import the hindrance

drance of the duty enjoyned which therefore is here purposely enforced with a *non obstante* to all opposition. The Term *Adulterous* I conceive may chiefly relate to the Jews who being nationally espoused to God by Covenant, every sin of theirs was in a peculiar manner *spirituall Adultery*.

4. What is here said, *I will deny him before my Father*, is there expressed: *I will be ashamed of him before my Father and his holy Angels*, that is when he shall come to Judgment, when revenging Justice shall come in pomp, attended with the glorious retinue of all the Host of Heaven. In short, the sentence pronounced declares the Judgment, the solemnity of it the Terrour.

From the words, we may deduce these Observations.

1. *We shall find strong motives and temptations from men, to draw us to a denial of Christ.*
2. *No Terrors, or Solicitations from men, though never so great can Varrant or Excuse*

8 *Interest Deposed.*

Excuse such a deniall.

3. *To deny Christs words, is to deny Christ.*

But since these Observations are rather implied then expressed in the words, I shall wave them, and instead of deducing a doctrine distinct from the words, prosecute the words themselves under this Doctrinal Paraphrase.

Whosoever shall deny, dis-own, or be ashamed of either the Person or truths of Iesus Christ for any fear or favour of man; shall with shame be disowned, and Eternally rejected by him at the dreadfull judgment of the great day.

The discussion of this shall lie in these things.

1. To shew how many wayes Christ and his truths may be denied, and what is the denial here chiefly intended.

2. To shew what are the causes that induce men to a denial of Christ and his truths.

3. To shew how farre a man may consult his safety in time of persecution, without

without denying Christ.

4. To shew what is imported in Christs denying us before his Father in Heaven.

5. To apply all to the present Occasion.

But before I enter upon these, I must briefly premise this, that though the Text and the Doctrine run peremptory and absolute, *Whosoever denies Christ, shall assuredly be denied by him*: yet still there is a *tacit* condition in the words supposed, unless repentance intervene. For this and many other Scriptures, though as to their formall terms they are Absolute, yet as to their sence they are Conditionall. God in mercy has so framed, and temper'd his word, that we have for the most part, a Reserve of mercy wrap'd up in a Curse. And the very first judgment that was pronounced upon fallen man, was with the alloy of a promise. Wheresoever we find a Curse to the Guilty expressed, in the same words mercy to the Penitent is still Understood. This premised, I come now to discusse
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the first thing, viz. How many wayes Christ and his truths may be denied, &c. Here first in generall I assert, that we may deny him in all those acts that are capable of being morally good or evill: those are the proper Scene in which we act our confessions or denials of him. Accordingly therefore all wayes of denying Christ I shall comprise under these three.

1. We may deny him and his truths by an Erroneous, Hereticall judgment. I know it is doubted whether a bare error in judgment can condemne: but since truths absolutely necessary to Salvation, are so clearly revealed, that we cannot erre in them, unless we be notoriously wanting to our selves; herein the fault of the judgment is resolved into a precedent default in the will: and so the case is put out of doubt. But here it may be replied, are not truths of absolute and fundamentall necessity, very disputable: as the Deity of Christ, the Trinity of Persons? if they are not in themselves disputable,

table, why are they so much disputed? Indeed I believe if we trace these disputes to their originall cause we shall find, that they never sprung from a reluctancy in Reason to embrace them. For this reason it self dictates as most rationally, to assent to any thing though seemingly contrary to Reason, if it is revealed by God, and we are certain of the Revelation. These two supposed, these disputes must needs arise only from curiosity and singularity; and these are faults of a diseased will. But some will further demand in behalfe of these men, whether such as assent to every word in Scripture, for so will those that deny the naturall Deity of Christ and the Spirit, can be yet said in Doctrinals to deny Christ? to this I answer, since words abstracted from their proper sense and signification, loose the nature of words, and are only equivocally so called: inas-much as the persons we speak of, take them thus; and derive the letter from Christ, but the signification from themselves;

selves, they cannot be said properly to assent so much as to the words of the Scripture. And so their case also is clear. But yet more fully to state the matter, how farre a deniall of Christ in beliefe and judgment is damnable: We will propose the question. Whether those that hold the fundamentalls of faith, may deny Christ damnably, in respect of those superstructures and consequences that arise from them? I answer in brief by fundamentall truths are understood, 1. Either such without the belief of which we cannot be saved, or, 2. such, the belief of which is sufficient to save: If the question be proposed of fundamentalls in this latter sense, it conteines its own answer; for he that believes those truths, the belief of which is sufficient to save, the disbelief or deniall of their consequences cannot damne. But what and how many these fundamentalls are, it will then be agreed upon when all Sects, Opinions and Perswasions do unite consent. 2ly, If
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we speak of fundamentals in the former sense, as they are only truths without which we cannot be saved : it is manifest that we may believe them, and yet be damned for denying their consequences : for that which is only a Condition without which we cannot be saved, is not therefore a Cause sufficient to save : much more is required to the latter, then to the former. I conclude therefore, that to deny Christ in our judgment, will condemn, and this concernes the learned : Christ demands the homage of your understanding : he will have your *reason* bend to him, you must put your Heads under his feet. And we know that heretofore he who had the Leprosy in this part, was to be pronounced utterly unclean. A poysoned reason, an infected judgment is Christs greatest enemy. And an Error in the judgment, is like an impostume in the Head, which is alwayes noysome, and frequently mortall.

2. VVe may deny Christ verbally, and by orall expressions. Now our words
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are the interpreters of our hearts the transcripts of the judgment with some further addition of good or evil. He that interprets usually enlarges. What our judgment whispers in secret, these proclaim upon the house top. To deny Christ in the former imports enmity, but in these open Defiance. Christs passion is renewed in both : he that mis-judges of him, condemnes him, but he that blasphemes him spits in his face. Thus the Jewes & the Pharisees denyed Christ. *We know that this man is a sinner,* Joh. 9. 24. *and a deceiver,* Mat. 27. 63. *and he casts out devils by the prince of the devils.* 2. Mat. 24. And thus Christ is daily denyed, in many blasphemies printed & divulged, and many horrid Opinions vented against the truth. The Schooles dispute whether in morals the external Action superadds any thing of good or evil to the internall elicit Act of the will: but certainly the enmity of our judgments is wrought up to an high pitch before it rages in an open deniall.

And

And it is a signe that it is grown too big for the Heart, when it seeks for vent in our words. Blasphemy uttered is Error heightned with Impudence. It is sin scorning a concealment, not onely committed, but defended. He that denyes Christ in his judgment sins, but he that speakes his deniall, vouches and ownes his sin: and so by publishing it does what in him lies to make it Universal and by writing it to establish it Eternal. There is another way of denying Christ with our Mouthes, which is Negative: that is when we do not acknowledge and confess him: but of this I shall have occasion to treat under the discussion of the third generall Head.

3. We may deny Christ in our Actions and Practice, and these speak much louder then our tongues. To have an Orthodox belief, and a true Profession, concurring with a bad life, is only to deny Christ with a greater solemnity. Belief & Profession will speake thee a Christian but very faintly, when thy

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conversation proclaims thee an infidell. Many while they have Preached Christ in their Sermons, have read a lecture of Atheisme in their practice. We have many here that speak of Godliness, Mortification and Self-deniall; but if these are so, what means the Bleating of the Sheep, and the lowing of the Oxen, the noise of their ordinary sins, and the cry of their great ones? If Godly, why do they wallow and steep in all carnalities of the world, under pretence of Christian liberty? Why do they make Religion ridiculous by pretending to Prophecy, and when their Prophecies prove delusions, why do they Blaspheme? If such are self-deniers, what means the griping, the prejudice, the covetousnesse, and the pluralities preached against, & retained, and the Arbitrary Government of many? When such men Preach of self-denial and humility I cannot but think of *Seneca*, who praised Poverty, and that very safely, in the midst of his great Riches and Gardens; and even exhorted the world

world to throw away their Gold, perhaps (as one well conjectures) that he might gather it up; So these desire men to be humble, that they may domineer without opposition. But it is an easie matter to commend patience, when there is no danger of any triall, to extoll humility in the midst of honours, to *begin a Fast after dinner*. But O how Christ will deal with such persons when he shall draw forth all their Actions bare and stript from this decieving vail of their heavenly speeches! He will then say, it was not your sad Countenance, nor your Hypocritical groaning, by which you did either confesse or honour me: but your Worldliness, your luxury, your sinister partial dealing; these have denied me, these have wounded me, these have gone to my heart: these have caused the weak to stumble, and the profane to blaspheme: these have offended the one, and hardned the other. You have indeed spoke me fair, you have saluted me with your lips, but even then

you betray'd me. Depart from me therefore you professors of holiness, but you workers of iniquity.

And thus having shewn the three wayes by which Christ may be denyed, it may now be demanded, which is the denial here intended in the words.

Answer 1. I conceive if the words are taken as they were particularly and personally directed to the Apostles upon the occasion of their mission to preach the Gospel, so the denial of him, was the not acknowledgment of the Deity or Godhead of Christ; and the reason to prove, that this was then Principally intended, is this; Because this was the truth in those dayes chiefly opposed, and most disbelieved, as appeares, because Christ and the Apostles did most earnestly inculcate the belief of this, and accepted men upon the bare acknowledgment of this, & Baptisme was administred to such as did but profess this, 8. *Act. 27, 38.* And indeed as this one Aphorisme *Jesus Christ is the Son of God*, is virtually and eminently

nently the whole Gospel, so to confesse or deny it is virtually to embrace or reject the wholeround and series of Gospel truths. For he that acknowledges Christ to be the Son of God, by the same does consequentially acknowledge that he is to be believed and obeyed, in whatsoever he does enjoin and deliver to the Sons of men: and therefore that we are to repent and believe and rest upon him for salvation, and to deny ourselves: and within the compass of this is included whatsoever is called Gospel.

As for the manner of our denying the Deity of Christ here prohibited, I conceive it was by words and oral expressions verbally to deny, and disacknowledge it: This I ground upon these reasons.

1. Because it was such a denial as *was before men*, and therefore consisted in open Profession, for a denial in judgment and practice, as such, is not alwaies before men.

2. Be-

2. Because it was such a denial or confession of him as would appear in Preaching: but this is managed in words and verball profession.

But now 2ly. If we take the words as they are a general precept equally relating to all times, and to all persons, though delivered only upon a particular occasion to the Apostles (as I suppose they are to be understood) so I think they comprehend all the three wayes mentioned of confessing or denying Christ: but principally in respect of practice and that 1. Because by this he is most honoured or dishonoured. 2. Because without this the other two cannot save. 3. Because those who are ready enough to confesse both in judgment and profession, are for the most part very prone to deny him shamefully in their doings.

Pass we now to a Second thing, to shew

What are the Causes induciug men to deny Christ in his truths. I shall propose Three.

1. The

1. The seeming supposed absurdity of many truths : upon this foundation Heresie alwayes builds. The Heathens derided the Christians, that still they required and pressed belief, and well they might (say they) since the Articles of their Religion are so absurd, that upon Principles of Science they can never win assent. It is easy to draw it forth and demonstrate, how upon this score the chief Heresies that now are said to trouble the Church, do oppose and deny the most important truths in Divinity. As first, here the denyer of the Deity and satisfaction of Christ. What (saies he) can the same Person be God and man? the Creature and the Creator? can we ascribe such attributes to the same thing, whereof one implyes a Negation and a Contradiction of the other? Can he be also Finite and Infinite, when to be finite is not to be infinite, and to be infinite not to be finite? And when we distinguish between the Person, and the Nature, was not that distinction an in-

vention of the Schooles, favouring rather the Metaphysicks, then Divinity? If we say that he must have bin God, because he was to mediate between us and God, by the same reason they will reply, we should need a Mediator between us and Christ, who is equally God, equally offended. Then for his satisfaction, they will demand to whom this satisfaction is paid? If to God, then God payes a Price to himself: and what is it else to require and need no satisfaction, then for one to satisfie himself? Next comes in the Denyer of the Decrees and free grace of God. What (saies he) shall we exhort, admonish, and intreat the Saints to beware of falling away finally, and at the same time assert that it is impossible for them so to fall? what shall we erect two contradictory Wills in God, or place two contradictories in the same Will: and make the Will of his Purpose and Intention run counter to the Will of his Approbation? Hear another concerning the Scripture and Justification

fication. What (saies the Romanist) relie in matters of faith upon a private Spirit? How do you know this is the sence of such a Scripture? Why by the Spirit. But how will you try that Spirit to be of God? Why by the Scripture: this he explodes as a circle, and so derides it. Then for Justification. How are you Justified by an imputed Righteousness? Is it yours before it is imputed, or not: if not (as we must say) is this to be Justified to have that accounted yours, that is not yours? But again, did you ever hear of any man made rich or wise by imputation? why then Righteous or Just? Now these seeming Paradoxes, attending Gospel truths, cause men of weak prejudiced intellectualls to deny them, and in them Christ, being ashamed to owne faith so much (as they think) to the disparagement of their Reason.

2. The Second thing causing men to deny the truths of Christ, is their Unprofitableness. And no wonder if here men forsake the truth and assert interest. To
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be *pious* is the way to be *poor*. Truth still gives its followers its own Badge and Livery, a dispis'd nakednesse. It is hard to maintain the truth, but much harder to be maintained by it: could it ever yet feed, cloathe, or defend its assertors? Did ever any man quench his thirst, or satisfie his hunger with a Notion? Did ever any one live upon Propositions? The testimony of *Brutus* concerning vertue, is the apprehension of most concerning truth: that it is a Name, but *lives* and *estates* are things, and therefore not to be thrown away upon Words. That we are neither to worship or cringe to anything under the Deity is a truth too strict for a *Naaman*: he can be content to worship the true God, but then it must be in the house of *Rimmon*: the reason was implied in his condition, he was Captain of the Host, and therefore he thought it reason good to bow to *Rimuon*, rather then endanger his place: better Bow, then Break. Indeed some times Providence casts things so, that

truth

truth and interest lie the same way: and when it is wrapt up in this covering men can be content to follow it, to presse hard after it, but it is as we pursue some beasts only for their skins: take off the covering, and though men obtain the truth, they would lament the loss of that.

As Jacob wept and mourned over the torn Coat, when *Joseph* was alive. It is incredible to consider how interest outweighs truth. If a thing in it self be doubtfull, let it make for interest and it shall be raised at least into a Probable; and if a truth be certain, and thwart interest, it will quickly fetch it down to but a Probability; nay if it does not carry with it an impregnable Evidence, it will goe near to debase it to a down right falsity. How much interest casts the Ballance in cases dubious, I could give sundry instances, let one suffice. And that concerning the unlawfulness of Usury. Most of the Learned men in the World successively both Heathen and Christian doe assert the taking of Use to be utterly
unlawfull;

unlawfull; yet the Divines of the Reformed Church beyond the Seas though most severe and rigid in other things, do generally affirme it to be lawfull. That the case is doubtfull and may be disputed with plausible arguments on either side, we may well grant: But what then is the reason that makes these Divines so unanimously concur in this opinion? Indeed I shall not affirme this to be the reason, but it may seem so to many: that they receive their Salaries by way of pension, in present ready money, and so have no other way to improve them; so that it may be suspected, that the change of their salary, would be the strongest argument to change their opinion. The truth is. Interest is the grand wheel and spring that moves the whole Universe. Let Christ and Truth say what they will, if interest will have it, gain must be Godliness: if Enthusiasme is in request, learning must be inconsistent with Grace. If pay grows short, the University Maintenance must be too great. Rather then

Pilate

Pilate will be counted *Cesars* enemy, he will pronounce Christ innocent one hour, and condemn him the next. How Christ is made to truckle under the world, and how his truths are denied and shuffled with for profit and pelf, the clearest proof would be by Induction and Example. But as it is the most clear, so here it would be the most unpleasing: Wherefore I shall passe this over, since the world is now so peccant upon this account, that I am afraid *Instances* would be mistaken for *Invectives*.

3. The third Cause inducing men to deny Christ in his truths, is their apparent danger. To confess Christ, is the ready way to be cast out of the Synagogue. The Church is a place of Graves as well as of Worship and profession. To be resolute in a Good cause is to bring upon our selves the punishments due to a Bad. Truth indeed is a profession of the highest value, and therefore it must needs expose the owner to much danger. Christ is sometimes pleased to make the
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profession of himself costly, and a man cannot buy the truth but he must pay down his life and his dearest blood for it. Christianity marks a man out for destruction: and Christ sometimes chalks out such a way to Salvation, that shall verify his own saying, *He that will save his life shall lose it.* The first ages of the Church had a more abundant experience of this: What *Paul* and the rest planted by their Preaching, they watered with their Blood. We know their usage was such as Christ foretold, he sent them to Wolves, and the common course then was *Christianos ad Leones.* For a man to give his name to Christianity in those dayes, was to list himself a Martyr, and to bid farewell not only to the pleasures but also to the hopes of this life. Neither was it a single death only that then attended this profession, but the terrour and sharpness of it was redoubled in the manner and circumstance. They had Persecutors, whose Invention was as great as their cruelty. Wit and Malice conspired

conspired to find out such tortures, such deaths, and those of such incredible anguish, that only the manner of dying was the punishment, Death it self the deliverance. To be a Martyr signifies only to witness the truth of Christ, but the witnessing of the truth was then so generally attended with this Event, that *Martyrdom* now signifies not only to witness; but to witness by death. The word besides its own signification importing their practice. And since Christians have been freed from Heathens, Christians themselves have turned persecutors. Since Rome from Heathen was turned Christian, it has improved its persecution into an Inquisition. Now when Christ and truth are upon these terms, that men cannot confess him, but upon pain of death, the reason of their Apostacy and Denial is clear, men will be wise and leave Truth and misery to such as love it, they are resolved to be Cunning, let others run the hazard of being Sincere. If they must be good at so high a rate,
they

they know they may be safe at a cheaper. *Si negare sufficiat, quis erit Nocens?* If to deny Christ will save them, the truth shall never make them guilty. Let Christ and his flock lie open and exposed to all weather of Persecution, Foxes will be sure to have holes. And if it comes to this that they must either renounce Religion, deny and Blaspheme Christ, forfeit their lives to the fire or the sword, it is but inverting *Iobs* wives advice, *Curse God and live.*

3. We proceed now to the Third thing, which is to shew, how farre a man may consult his safety, &c.

This he may do two wayes.

1. By withdrawing his Person. Martyrdome is an Heroick act of faith. An Atchievement beyond an Ordinary pitch of it: to you saies the *Spirit it is given to suffer.* 1. Phil. 29. It is a peculiar additionall gift: it is a distinguishing excellency of degree, not an essential consequent of its Nature. *Be ye harmlesse as Doves* saies Christ; and it is as Natural

to them to take flight upon danger, as to be innocent: Let every man thoroughly consult the temper of his faith, and weigh his courage with his fears, his weakness and his Resolutions together, and take the measure of both, and see which preponderates, and if his spirit faints, if his heart misgives and melts at the very thoughts of the fire, let him flee and secure his own soul, and Christs honour. *Non negat Christum fugiendo, qui ideo fugit ne neget*: He does not deny Christ by flying, who therefore flies that he may not deny him. Nay, he does not so much decline, as rather change his Martyrdome: He flies from the flame, but repairs to a Desert; to poverty and hunger in a wilderness. Whereas if he would dispense with his conscience, and deny his Lord, or swallow down two or three Contradictory oaths, he should neither fear the one, nor be forced to the other.

2. By concealing his judgment: A man sometimes is no more bound to speak than to destroy himself; and as

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Nature abhors this, so Religion does not command that. In the times of the Primitive Church, when the Christians dwelt amongst Heathens, it is reported of a certain Maid, how she came from her Fathers house, to one of the Tribunals of the Gentiles, and declared herself a Christian, spit in the Judges face, and so provoked him to cause her to be executed. But will any say that this was to confesse Christ, or die a Martyr? He that uncalled for, unconpelled, comes and proclaims a Persecuted Truth, for which he is sure to die, only dies a Confessour of his own folly, and a Sacrifice to his own rashness. Martyrdome is stampt such only by Gods command; and he that ventures upon it without a Call, must endure it without a Reward: Christ will say, *who required this at your hands?* His Gospel does not dictate imprudence: No Evangelical Precept justles out that of a lawfull self preservation. He therefore that thus throws him self upon the Sword, runs to Heaven before he is sent for: where

where though perhaps Christ may in mercy receive the man, yet he will be sure to disown the Martyr.

And thus much concerning those lawfull wayes of securing our selves in time of Persecution; not as if these were alwayes lawfull: For sometimes a man is bound to confesse Christ openly, though he dies for it; and to conceal a Truth is to deny it. But now to shew when it is our duty, and when unlawfull to take these courses, by some general rule of a perpetual, never-failing truth, none ever would yet presume: For, as *Aristotle* saies, *We are not to expect Demonstrations in Ethics, or Politicks, nor to build certain rules upon the contingency of humane Actions*: So, in as much as our flying from persecution, our confessing, or concealing persecuted Truths, vary and change their very nature, according to different circumstances of time, place, and persons, we cannot limit their Directions within any one universal Precept: You will say then, How shall we know when to

confess, when to conceal a Truth? when to wait for, when to decline persecution? Indeed the only way that I think can be prescribed in this case, is to be earnest, and importunate with God in Prayer for special direction: And it is not to be imagined, that he who is both faithfull and mercifull, will leave a sincere soul in the dark upon such an occasion. But this I shall adde, that the Ministers of God are not to evade, or take refuge in any of these two forementioned wayes. They are publique persons: and good Shepherds must then chiefly stand close to the Flock when the wolf comes. For them to be silent in the Cause of Christ is to renounce it; and to flie, is to desert it. As for that place urged in favour of the contrary, in 23. v. *when they persecute you in this City flee into another*, it proves nothing, for the Precept was particular, and concerned only the Apostles; and that but for that time in which they were then sent to the Jewes, at which time Christ kept them as a reserve for the future: For
when

when after his death they were indifferently sent both to Jews and Gentiles, we find not this clause in their Commission, but they were to signe the Truths they preached with their blood; as we know they actually did. And moreover, when Christ bids them, being persecuted in one City flie into another, it was not (as *Grotius* acutely observes) that they might lie hid, or be secure in that city, but that there they might Preach the Gospel: So that their flight here was not to secure their Persons, but to continue their business. I conclude therefore, that faithful Ministers are to stand and endure the brunt. A common souldier may Flie, when it is the duty of him that holds the Standard to die upon the place. And we have abundant encouragement so to do. Christ has seconded and sweetned his command with his promise: Yea the thing it self is not only our duty, but our glory. And he that has done this work, has in the very work partly received his wages. And were it put to my choice, I

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think I should chuse rather with spitting and scorn to be tumbled into the dust in blood, bearing witness to any known Truth of our dear Lord, now opposed by the Enthusiasts of the present Age, than by a denial of those Truths through Blood and Perjury wade to a Scepter, & Lord it in a Throne. And we need not doubt, but Truth, however oppressed, will have some followers, and at length prevail. A Christ, though Crucified, will arise: And as it is in the 11. *Rev. 3. The Witnesses will Prophecie, though it be in Sackcloth.*

Having thus dispatched the third thing, I proceed to the fourth, which is to shew, what it is for Christ to deny us before his Father in Heaven. Hitherto we have treated of mens carriage to Christ in this world; now we will describe his carriage to them in the other. These words clearly relate to the last Judgment, and they are a summary description of his proceeding with men at that day.

And

And here we will consider :

1. The Action it self, *He will deny them.*

2. The Circumstance of the Action, *He will deny them before his Father, and the holy Angels.*

1. Concerning the first; Christs denying us, is otherwise expressed in the 13. *Luk. 27. I know you not.* To know in Scripture language is to approve; and so not to know, is to Reject and condemn. Now who knows how many Woes are crowded into this one sentence, *I will deny him*? It is (to say no more) a compendious expression of Hell, an Eternity of Torments comprised in a word: it is Condemnation it self, and what is most of all, it is Condemnation from the mouth of a Saviour. O the inexpressible horror that will seize upon a poor soul when he stands arraigned at the Barre of Divine Justice! When he shall look about and see his Accuser, his Judge, the Witnesses all of them his remorseless Adversaries: The Law impleading, Mercy: and

and the Gospel upbraiding him, the Devil, his grand Accuser, drawing his Indictment; numbring his sins with the greatest exactness, and aggravating them with the cruellest bitterness, and Conscience, like a thousand Witnesses, attesting every Article, flying in his face, and rending his very heart. And then after all, Christ, from whom only Mercy could be expected, owning the Accusation. It will be Hell enough to hear the sentence; the very Promulgation of the Punishment will be part of the punishment, and anticipate the Execution. If *Peter* was so abashed when Christ gave him a look after his denial; if there was so much dread in his looks when he stood as Prisoner, how much greater will it be when he sits as a Judge? If it was so fearfull when he looked his Denyer into Repentance, what will it be when he shall look him into Destruction? Believe it when we shall hear an Accusation from an Advocate, our Eternal doome from our Intercessour, it will convince

convince us that a Deniall of Christ is something more than a few transitory words: What trembling, what out-cries, what astonishment will there be upon the pronouncing this sentence! Every word vwill come upon the sinner like an Arrow striking through his reines; like Thunder that is heard, and consumes at the same instant. Yea it vwill be a deniall vvith scorn, vvith taunting exprobrations; and to be miserable vvithout commiseration, is the height of misery. He that falls belovv Pitty, can fall no lovver. Could I give you a lively representation of guilt and horroure on this hand, and paint out eternall vvyrath, and decypher *eternall vengeance* on the other, then might I shovv you the condition of a sinner hearing himself denied by Christ: And for those vvhom Christ has denied, it vwill be in vain to appeal to the Father, unless vve can imagine, that those vvhom Mercy has condemned Justice vwill absolve.

2. For the Circumstance, *He will deny*

us before his Father, and the holy Angels.
As much as God is more glorious than man, so much is it more glorious to be confessed before him, than before men: And so much glory as there is in being confessed, so much dishonour there is in being denied. If there could be any room for comfort after the sentence of damnation, it would be this, to be executed in secret, to perish un-observed. As it is some allay to the infamy of him that dyed ignominiously, to be buried privately. But when a mans folly must be spread open before the Angels, and all his baseness ript up before those pure Spirits, this will be a double Hell: to be thrust into utter Darkness, only to be punished by it, without the benefit of being concealed. When Christ shall compare himself, who was denied, and the thing for which he was denied together, and parallel his merits with a lust, and lay Eternity in the Ballance with a trifle, then the folly of the sinners choice shall be the greatest sting of his destruction.

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For a man shall not have the advantage of his Former Ignorance and Error, to approve his sin: Things that appeared amiable by the light of this world, will appear of a different odious hue in the clear discoveries of the Next: As that which appears to be of this colour by a dimn candle, will be found to be of another look'd upon in the day. So when Christ shall have cleared up mens apprehensions about the value of things; he will propose that worthy Prize for which he was denied: He will hold it up to open view, and call upon Men and Angels: Behold, look, here's the thing, here's that piece of dirt, that windy applause, the poor transitory pleasure, that contemptible danger, for which I was *dishonoured*, my Truths disowned, and for which life, eternity, and God himself was scorned and trampled upon by this sinner: Judg all the world, whether what he so despised in the other life, he deserves to enjoy in this? How will the condemned sinner then crawl forth, and

and appear in his filth and shame before that undefiled Tribunall, like a Toade or a Snake in a Kings presence Chamber. Nothing so irksome as to have ones folly displaied before the Prudent: ones impurity before the Pure. And all this before that company surrounding him, from which he is neither able to look off, nor yet to look upon. A disgrace put upon a man in company is unsupportable: it is heightened according to the greatness, and multiplyed according to the number of the persons that hear it. And now as this circumstance [*before his Father*] fully speaks the *shame*, so also it speaks the danger of Christs then denying us. For when the accusation is heard, and the person stands convict, God is immediately lifting up his hand to infljct the eternall blow; and when Christ denyes to exhibite a ransome, to step between the stroak then coming, and the sinner, it must inevitably fall upon him, and sinke his guilty soul into that deep and bottomless gulph of endless perdition. This
therefore

therefore is the summe of Christs denying us before his Father, viz. unsupportable shame, unavoydable destruction.

I proceed now to the Uses that may be drawn from the Truths delivered. And here (Right Honourable) not only the present occasion, but even the words themselves seem eminently to addresse an Exhortation to your Honours. As for others not to deny Christ, is openly to profess him; so for you who are invested with Authority, not to deny him, is to defend him. Know therefore, that Christ does not only desire but demand your defence, and that in a double respect.

1. In respect of his Truth. 2. Of his Members.

1. He requires that you should defend and confess him in his Truth. Heresie is a Tare sometimes not to be pulled up but by the Civill Magistrate. The word *Liberty of Conscience*, is much abused for the defence of it, because not well understood. Every man may have Liberty

berry of conscience to think and judge as he pleases, but not to vent what he please. The reason is, because Conscience bounding it self within the thoughts, is of private concernment, and the cognizance of these belong only to God: but when an opinion is published, it concerns all that hear it, and the publique is endangered, and therefore becomes punishable by the Magistrate, to whom the care of the publique is entrusted. But there is one truth that concerns both Ministry & Magistracy, and All; which is opposed by those who affirm, that *none ought to Govern upon the Earth but Christ in person*: Absurdly; as if the Powers that are, destroyed his; as if a Deputy were not consistent with a King; as if there were any Opposition in Subordination. They affirm also, that the Wicked have no right to their Estates, but only the *Faithfull*, that is, *themselves*, ought to *possess the Earth*. And it is not to be questioned, but when they come to explain this principle, by putting it into execution,

on, there will be but few that have estates at present, but will be either found, or made Wicked. I shall not be so urgent to press you to confess Christ by asserting and owning the Truth contrary to this, since it does not only oppose Truth, but Propriety, and here to deny Christ, would be to deny your Selves.

2. Christ requires you to own and defend him in his Members; and amongst these, the chief of them, and such who most fall in your way, the Ministers, I say, that despised, abject, oppressed sort of men, the Ministers; whom the world would make Antichristian, and so deprive them of Heaven, & also strip them of that poor remainder of their Maintenance, and so allow them no portion upon the Earth. You may now spare that distinction of Scandalous Ministers, when it is even made Scandalous to be a Minister. And as for their discouragement, in the Courts of the Law, I shall only note this, that for these many years last past, it has been the constant

stant observation of all, that if a Minister had a Cause depending in the Court, it was ten to one but it went against him. I cannot believe your Law justles out the Gospel; but if it be thus used to undermine Christ in his Servants, beware that such Judgments passed upon them, doe not fetch down Gods Judgments upon the Land; and that for such abuse of the Law, Christ does not in anger deprive both you and us of its Use. (My Lords) I make no doubt, but you will meet with many suits in your course, in which the persons we speak of are concerned, as it is easie to prognosticate from those many worthy Petitions preferred against them, for which the *well-affected Petitioners* will one day receive but *small Thanks* from the Court of Heaven. But however their Causes speed in your Tribunals, know that Christ himself will recognize them in a greater. And then what a different face will be put upon things! When the *usurping, devouring Nimrods* of the world

world shall be cast with scorn on the left hand: And Christ himself in that great Consistory shall daign to step down from his Throne, and single out a poor despised Minister, and as it were taking him by the hand, present him to, and openly thus confess him before, his Father. Father, here is a poor servant of mine, that for doing his duty impartially, for keeping a good conscience, and testifying my truths in an Hypocriticall pretending age, was wrong'd, trod upon, stript of all: Father, I will that there be now a distinction made, between such as have owned & confessed me with the loss of the world, and those that have denyed, persecuted and insulted over me: It will be in vain then to come and creep for mercy: and say, Lord when did we insult over thee? when did we see thee in our Courts, and despised or oppressed thee? Christs reply will be then quick and sharp: Verily in as much as you did it to one of these little, poor
E despised

despised ones, ye did it unto Me,

2. Use is of information, to shew us the danger as well as the baseness of a dastardly Spirit; in asserting the interest and truth of Christ. Since Christ has made a Christian course a Warfare, of all men living, a Coward is the most unfit to make a Christian: whose infamy is not so great, but it is sometimes less than his perill. A Coward does not alwaies scape with disgrace, but sometimes also he loses his life: wherefore let all such know, as can enlarge their consciences like Hell, and call any sinfull compliance submission, and style a Cowardly silence in Christs cause, discretion and prudence: I say let them know, that Christ will one day scorn them, and spit them with their policy and prudence into Hell; and then let them consult how politick they were for a temporall Emolument, to throw away Eternity. All that causes men to deny Christ, is either the Enjoyments,

or

or the miseries of this life: but alas at the day of Judgment all these will expire; and as One well Observes, what are we the better for pleasure, or the worse for sorrow when it is past? but then sinne and guilt will be still fresh, and Heaven and Hell will be then yet to begin. If ever it was seasonable to preach Courage in the despised, abused cause of Christ, it is now, when his truths are Reformed into nothing, when the hands and hearts of his faithful Ministers are weakned, & even broke, and his worship extirpated in a mockery, that his honour may be advanced. Well, to establish our hearts in duty, let us before hand propose to our selves the worst that can happen. Should God in his judgment suffer *England* to be transformed into a *Munster*. Should the faithfull be every where Massacred. Should the places of learning be demolished, and our Colledges reduced (not only as One in his Zeal would

have it) to ~~Three~~, but to none. Yet assuredly Hell is worse then all this, and is the portion of such as deny Christ: wherefore let our discouragements be what they will: losse of places, losse of Estates, losse of life and Relations, yet still this sentence stands ratified in the Decretals of Heaven. *Cursed be that man, that for any of these, shall desert the truth; and deny his Lord.*

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ECCLESIASTICALL
P O L I C Y
T H E
BEST POLICY:
O R
RELIGION

The best Reason of STATE:

In a SERMON delivered before
the Honourable Society of
LINCOLNS-INN.

by RO. SOUTH,



OXFORD,
Printed by *H. Hall.* for *Ric. Davis*
and *Will. Nott.* 1678.

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1 King. 13. ch. 33, 34. v.

After this thing Jeroboam returned not from his evil way, but made again of the lowest of the people Priests of the High places: whosoever would, he consecrated him, and he became one of the Priests of the High places.

And this thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the Earth.



Jeroboam (from the name of a person became the character of impiety,) is reported to Posterity eminent, or rather notorious, for two things; Usurpation of Government, and Innovation of Religion, 'Tis confessed, the former is expressly said to have been from
E 4 God;

God ; but since God may Order, and dispose, what he does not approve, and use the wickedness of men while he forbids it ; the design of the first cause does not excuse the malignity of the second ; And therefore the advancement and Scepter of *Feroboam* was in that sense only the work of God, in which it is said, 3. *Amos 6. that there is no evill in the City which the Lord has not done.* But from his attempts upon the Civil Power, he proceeds to innovate Gods Worship ; and from the subjection of mens bodies and Estates, to enslave their consciences, as knowing that true Religion is no friend to an unjust Title. Such was afterwards the way of *Mahomet*, to the Tyrant to joyne the Impostor, and what he had got by the Sword to confirm by the *Alcaron* ; raising his empire upon two Pillars, Conquest, and inspiration. *Feroboam* being thus advanced, and thinking Policy the best Piety, though indeed in nothing ever more befooled ; the nature of sin being not only

to defile; but to infatuate. In the 11. chap. and the 27. v. he thus argues; *If this people go up to do Sacrifice in the house of the Lord at Ferusalem, then shall the heart of this people turne again unto their Lord, even unto Rehoboam King of Judah, and they shall kill me, and go again unto Rehoboam King of Judah.* As if he should have said, The true Worship of God, and the converse of those that use it, dispose men to a considerate lawfull Subjection. And therefore I must take another course: my Practice must not be better then my Title; what was won by Force must be continued by Delusion. Thus sin is usually seconded with sin: and a man seldome commits one sin to please, but he commits another to defend himself. As 'tis frequent for the Adulterer to commit murder, to conceal the shame of his Adultery. But let us see Jeroboams politick procedure in the next ver. *Where upon the King took counsel, and made two Calves of Gold, and said unto them, it is too much for you to go up to Ierusalem, behold thy*

thy Gods O Israel. As if he had made such an Ediſt: I Jeroboam, by the advice of my council, conſidering the great diſtance of the Temple, and the great charges that poor people are put to in going thither; as alſo the intolerable burden of paying the firſt fruits, and tythes, to the Prieſt, have conſidered of a way that may be more eaſie, and leſſe burthenſome to the people, as alſo more comfortable to the Prieſts themſelves; and therefore ſtrictly enjoyn, that none henceforth preſume to repair to the Temple at Ieruſalem, eſpecially ſince God is not tyed to any place or form of Worſhip; as alſo becauſe the Devotion of men is apt to be clogged by ſuch Ceremonies; therefore both for the eaſe of the people, as alſo for the advancement of Religion, we require and command, that all henceforth forbear going up to Ieruſalem. Queſtionleſſe theſe, and ſuch other Reaſons the Impoſtor uſed to inſinuate his devout Idolatry. And thus the Calves were ſet up, to which Oxen muſt be ſacrificed; the God and the Sacrifice out of the ſame Herd. And becauſe *Israel* was not to re-

turn to *Egypt*, *Egypt* was brought back to them; that is, the Egyptian way of Worship, the *Apis*, or *Serapis*, which was nothing but the Image of a Calf, or Oxe, as is clear from most Historians. Thus *Jeroboam* having procured his people gods, the next thing was to provide Priests. Hereupon to the Calves he adds a Commission, for the approving, trying, and admitting the Rascality and lowest of the people to minister in that service: such as kept Cattel, with a little change of their Office, were admitted to make Oblations to them. And doubtless besides the approbation of these, there was a Commission also, to eject such of the Priests and Levites of God, as being too Ceremoniously addicted to the Temple, would not serve *Jeroboam* before God, nor worship his Calves for their Gold, nor approve those two glittering sins for any reason of State whatsoever. Having now perfected Divine Worship, and prepared both Gods and Priests: In the next place, that

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that he might the better teach his false Priests the way of their new Worship, he begins the Service himself, and to countenances by his example, what he had enjoyed by his command in the 11. v. of this chapter, *And Jeroboam stood by the Altar to burn Incense.* Burning of Incense was then the Ministerial Office amongst them, as Preaching is now amongst us. So that to represent you the nature of *Jeroboams* Action: It was as if in a Christian Nation the chief Governour should authorize and encourage all the scum and refuse of the people to Preach, and call them to the Ministry by using to Preach, and invade the Ministerial Function himself. But *Jeroboam* rested not here, but while he was busie in his work, and a Prophet immediately sent by God declares against his Idolatry, he endeavours to seize upon, and commit him, in the 4. v. *He held forth his hand from the Altar, and said, lay hold of him.* Thus we have him completing his sin, and by a strange Imposition

fiction of hands persecuting the *true* Prophets as well as ordaining false. But it was a naturall transition, and no wayes wonderfull to see him that stood affronting God with false Incense in the right hand, persecuting with the left, and abet the Idolatry of one Arme with the Violence of the other. Now if we lay all these things together, and consider the parts, rise, and degrees of his sin, we shall find, that it was not for nothing, that the Spirit of God, so frequently, and bitterly in Scripture stigmatizes this person: For it represents him, first in-croaching upon the Civil Government, thence changing that of the Church, debasing the Office that God had made sacred, introducing a false way of Worship, destroying the right. And in this we have a full and fair description of a foul thing; that is, of an Usurper, and an Impostor: or, to use one word more comprehensive than both, of *Jeroboam the son of Nebat who made Israel to sin.*

From the Story and Practice of *Jerobo-*

as we might gather these Observations

1. That God sometimes punishes a Notorious sin, by suffering the sinner to fall into a worse.

Thus God punished the Rebellion of the Israelites by permitting them to fall into Idolatry.

2. There is nothing so absurd but may be obtruded upon the Vulgar under pretence of Religion.

Certainly otherwise a Golden Calf could never have been made either the Object, or the means of Divine Worship.

3. Sin, especially that of perverting Gods Worship, as it leaves a guilt upon the Soul, so it perpetuates a blot upon the Name.

Hence nothing so frequent, as for the Spirit of God to express wicked, irreligious Kings, by comparing them to Ahab or Jeroboam. It being usual to make the first and most eminent in any kind, not only the Standard for Comparison, but also the Rule of Expression,

But I shall insist only upon the words
of

of the Text, and what shall be drawn from thence. There are two things in the words that may seem to require Explication.

1. *What is meant by the High places.*

2. *By the Consecration of the Priests.*

1. Concerning the High Places. The use of these in the Divine Worship was generall and ancient. And as *Dionysius Vossius* observes in his Notes upon *Moses Maimonides*, the first way that was used, long before Temples were either built, or thought lawfull. The reason of this seems to be, because those places did not shut up, or confine the Immenstity of God, as they thought an house did, and withall gave his Worshippers a nearer approach to heaven by their Height. Hence we read that the Samaritans worshipped upon mount *Gerezim*, 4. *Ioh.* 20. v. And *Samuel* went up to the High place to Sacrifice, 1 *Sam.* 9. 14. And *Solomon* Sacrificed at the High place in *Gibeon*, 1 *King.* 3. 4. Yea the Temple it selfe was at length built upon a mount
or

or High place, 2 Chr. 3. 1. You will say then, Why are these places condemned? I answer, that the use of them was not condemned, as absolutely and alwaies unlawfull in it self, but only after the Temple was built, and that God had professed to put his Name in that place, and no other: Therefore what was lawfull in the practice of *Samuel* and *Solomon* before the Temple was in being, was now detestable in *Ieroboam*, since it was constituted by God the only place for his worship. To bring this Consideration to the times of Christianity, Because the Apostles & Primitive Christians preached in houses, and had only private meetings, in regard they were under persecution, and had no Churches, this cannot warrant the practice of those now adaies, that preferre Houses before Churches, and a Conventicle before the Congregation.

2. For the second thing, which is the Consecration of the Priests, it seems to have been correspondent to Ordination

in the Christian Church. Idolaters themselves were not so far gone, as to venture upon the Priesthood without Consecration and a Call. To shew all the solemnities of this would be tedious, and here unnecessary : The Hebrew word which we render to Consecrate, signifies *to fill the hand*, which indeed imports the manner of Consecration, which was done by filling the hand : for the Priest cut a piece of the sacrifice, and put it into the hands of him that was to be consecrated; by which Ceremony he received right to Sacrifice, and so became a Priest. As our Ordination in the Christian Church, is said to have been heretofore transacted by the Bishops delivering of the Bible into the hands of him that was to be ordained, whereby he received power Ministerially to dispense the mysteries contained in it, and so was made a Presbyter. Thus much briefly concerning Consecration.]

There remains nothing else to be explained

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explained in the words, I shall therefore now draw forth the sense of them in these two Propositions,

1. *The surest means to strengthen, or the readiest to ruin the Civil Power, is either to establish, or destroy the Worship of God in the right exercise of Religion.*

2. *The next, and most effectually way to destroy Religion, is to embase the Teachers and Dispensers of it.*

Of both these in their order.

For the prosecution of the former we are to shew,

1. The truth of the assertion, that it is so.

2. The reason of the assertion why and whence it is so.

1. For the truth of it, it is abundantly evinced from all Records both of Divine and Prophane History, in which he that runs may read the ruine of the State in the destruction of the Church, and that not only portended by it as its Signe, but also inferred from it, as its Cause.

2. From the Reason of the point it may

may be drawne.

1. From the Judiciall proceeding of God, the great King of Kings, and supreme Ruler of the Universe; who for his commands is indeed carefull, but for his Worship Jealous: And therefore in States notoriously irrelegious, by a secret and irresistibile power, countermands their deepest projects, splits their Councils, and smites their most refined Policies with frustration and a curse: being resolved that the Kingdoms of the world shall fall down before him, either in his Adoration, or their own confusion.

2. The reason of the doctrine may be drawn from the necessary dependence of the very Principles of government upon Religion. And this I shall pursue more fully. The great business of government is to procure obedience, and keep off disobedience: the great springs upon which those two move are Rewards & Punishments, answering the two ruling affections of mans mind, Hope and Fear. For since there is a naturall reluctancy be-

tween the Judgment and the Appetite, the former respecting what is honest, the latter what is pleasing, which two qualifications seldom concur in the same thing, and withall mans designe in every Action is delight: therefore to render things honest also practicable, they must be first represented desireable; which cannot be but by Proposing honesty cloathed with pleasure; and since it presents no pleasure to the sense, it must be fetcht from the apprehension of a future Reward. For questionless duty moves not so much upon command as promise. Now therefore that which proposes the greatest and most sutable rewards to obedience, & the greatest terrors & punishments to disobedience, doubtless is the most likely to inforce one, and prevent the other. But it is Religion that does this, which to happiness and misery joynes Eternity. And these, supposing the Immortality of the soul, which Philosophy indeed conjectures, but only Religion proves, or
(which

(which is as good) perswades: I say these two things, eternal happiness and eternal misery, meeting with a perswasion that the soul is immortall, are without controversie of all others, the first the most desirable, and the latter the most horrible to humane apprehension. Were it not for these, Civill government were not able to stand before the prevailing swing of corrupt nature, which would know no Honesty but Advantage, no Duty but in Pleasure, nor any Law but its own Will. Were not these frequently thundred into the understandings of men, the Magistrate might enact, order and proclaim, Proclamations might be hung upon Walls and Posts, and there they might hang, seen and despised, more like Malefactors, then Lawes: But when Religion binds them upon the Conscience, Conscience will either perswade or terrifie men into their practice. For put the case a man knew, and that upon sure grounds, that he might do an advantageous murder or Robery, and

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not be discovered; what humane lawes hinder him, which he knows cannot inflict any penalty, where they can make no discovery? But Religion assures him, that no sin, though concealed from humane eyes, can either escape Gods sight in this world, or his vengeance in the other. Put the case also, that men looked upon Death without fear, in which sense it is nothing, or at most very little; ceasing while it is endured, and probably without Pain, for it seizes upon the Vitals and benums the senses, and where there is no sense, there can be no pain. I say, if while a man is acting his will towards sin, he should also thus act his reason, to despise death; where would be the terror of the Magistrate; who can neither threaten or inflict any more? Hence an old Malefactor in his Execution, at the Gallows made no other confession but this, that he had very jocundly passed over his life in such courses, and he that would not for fifty years pleasure, endure half an hours pain, deserved to dye a worse

worse death then himself: unquestionless this man was not ignorant before, that there was such things as lawes, affizes, and Gallows; but had he considered, and believed the Terrors of another world, he might probably have found a fairer passage out of this. If there was not a Minister in every Parish, you would quickly find cause to encrease the number of Constables: And if the Churches were not imployed to be places to hear Gods law, there would be need of them, to be prisons for the breakers of the laws of men. Hence 'tis observable that the tribe of *Levi* had not one place or portion together like the rest of the Tribes: but because it was their office to dispence Religion, they were diffused over all the Tribes, that they might be continually preaching to the rest, their duty to God, which is the most effectuall way, to dispose them to Obedience to man: for he that truly fears God cannot dispise the Magistrate. Yea so near is the connexion between the Civil state, and Religi-

ous, that heretofore, if you look upon well regulated, civilized, heathen Nations, you will find the Government and the Priesthood united in the same person: *Anius Rex idem hominum, Phabique Sacerdos. Virg. 3. Æn.* If under the true worship of God, *Melchisedech king of Salem and Priest of the most high God, Heb. 7. 1.* And afterwards *Moses* (whom as we acknowledge a pious, so Atheists themselves will confess to have been a Wise Prince) he, when he took the *Kingly government* upon himself, by his own choice, seconded by Divine institution, vested the *Priesthood* in his brother *Aaron*, both whose concernments were so coupled, that if Nature had not, yet their Religious, nay their civil Interests, would have made them brothers. And it was once the design of the Emperour of Germany, *Maximilian* the first, to have joyned the Popedom and the Empire together, and to have got himself chose Pope, and by that means derived the papacy to his succeeding Emperors. Had he effected

fectcd it, doubtless there would not have been such scuffles between him and the Bishop of *Rome*; the civil Interest of the State would not have been undermined by an Adverse Interest, mannaged by the specious and potent pretences of Religion. And to see even amongst us, how these two are united, how the former is upheld by the latter: the Magistrate sometimes cannot do his own office dexterously, but by acting the Minister: hence it is, that Judges of Assizes find it necessary in their Charges, to use pathetic discourses of Conscience, and if it were not for the sway of this, they would often lose the best Evidence in the world against Malefactors, which is Confession: for no man would confess and be Hanged here, but to avoid being Damned hereafter. Thus I have in general shewn the utter inability of the Magistrate to attain the Ends of Government, without the Aid of Religion. But it may be here replied, that many are not at all moved with arguments drawn from

from hence; or with the happy or miserable state of the Soul after death, and therefore this availes little to procure obedience, and consequently to advance Government. I answer by confession: that this is true of Epicures, Atheists, and some pretended philosophers, who have stifled the Notions of a Deity, and the Souls immortality; but the Unprepossessed on the one hand, and the well disposed on the other, who both together make much the major part of the world, are very apt to be affected with a due fear of these things: And Religion accommodating it selfe to the Generality, though not to every particular temper, sufficiently secures Government, in as much as that stands or falls according to the Behaviour of the multitude. And whatsoever Conscience makes the Generality obey, to that Prudence will make the rest conforme. Wherefore, having proved the dependance of Government upon Religion, I shall now demonstrate, That the safety of Government depends

depends upon the Truth of Religion. False Religion is in its nature the greatest bane and destruction to Government in the World. The reason is, because whatsoever is False, is also Weak. *Ens* and *Verum* in Philosophy are the same : and so much as any Religion has of Falsity, it loses of strength and existence. Falsity gains Authority only from ignorance, and therefore is in danger to be known; for from Being false, the next immediate step is to be Known to be such. And what prejudice this would be to the Civil Government, is apparent, if men should be awed into obedience, and affrighted from sin by Rewards and Punishments, proposed to them in such a Religion, which afterwards should be detected, and found a meere falsitie, and Cheat; for if one part be but found to be false, it will make the whole suspicious. And men will then not only cast off Obedience to the Civil Magistrate, but they will do it with disdain and rage, that they have been deceived so long,
and

and brought to do that out of Conscience which was imposed upon them out of design; For though men are often willingly deceived, yet still it must be under an Opinion of being instructed; though they love the Deception, yet they mortally hate it under that appearance: Therefore it is no wayes safe for a Magistrate, who is to build his Dominion upon the Fears of men, to build thole fears upon a false Religion. 'Tis not to be doubted, but the absurdity of *Jeroboams Calves*, made many *Israelites* turn subjects to *Rehoboams* Government, that they might be Proselytes to his Religion. Herein the Weakness of the Turkish Religion appears, that it urges Obedience upon the promise of such absurd Rewards, as that after death they should have Palaces, Gardens, Beautifull Women, with all the Luxury that could be: as if those things that were the occasions, and incentives of sin in this world, could be the rewards of Holiness in the Other. Besides many other inventions, false, and
absurd,

absurd, that are like so many chinks and holes to discover the rottenness of the whole Fabrick, when God shall be pleased to give light to discover, and open their reasons to discern them. But you will say, What Government more sure and absolute then the Turkish, and yet what Religion more false? Therefore certainly Government may stand sure and strong, be the Religion professed never so absurd. I answer that it may do so indeed by accident, through the strange peculiar temper and gross ignorance of a people; as we see it happens in the Turks, the best part of whose Policy, supposing the absurdity of their Religion, is this, that they prohibit Schools of Learning; for this hinders Knowledge, and Disputes, which such a Religion would not bear. But suppose we, that the Learning of these Western Nations were as great there as here, and the Alcoran as common to them as the Bible to us, that they might have free recourse to search and examine the flaws and
follies

follies of it, and withall that they were of as inquisitive a temper as we: And who knows, but as there are vicissitudes in the Government; so there may happen the same also in the temper of a Nation. If this should come to passe, where would be their Religion? And then let every one judge, whether the *Arcana imperii*, and *Religionis* would not fall together. They have begun to totter already; for *Mahomet*, having promised to come and visit his Followers, and translate them to Paradise after a thousand years, this being expired, many of the *Persians* began to doubt and smell the cheat, till the *Mufti* or chief Priest told them, that it was a mistake in the figure, and assured them, that upon more diligent survey of the Records, he found it two thousand instead of one. When this is expired, perhaps they will not be able to renew the Fallacy. I say therefore, that though this Government continues firm in the exercise of a fals Religion, yet this is by accident, through the present
genius

genius of the people, which may change; but this does not prove, but that the Nature of such a Religion (of which we only now speak) tends to subvert and betray the Civil Power. Hence *Machiavel* himselfe, in his Animadversions upon *Livy*, makes it appear, that the Weaknesse of *Italy*, which was once so strong, was caused by the corrupt practises of the Papacy, in depraving, and misusing Religion to that purpose, which he, though himself a Papist sayes could not have hapned; had the Christian Religion been kept in its first, and native simplicity. Thus much may suffice for the clearing of the first Proposition.

The Inferences from hence are two.

1. If Government depends upon Religion, then this shews the pestilential design of those that attempt to disjoyn the Civil and Ecclesiastical Interests, setting the latter wholly out of the Tuiti-
on of the former. But tis clear that the Fanaticks know no other step to the Majestracy but through the ruine of the Ministry.

Ministry. There is a great Analogy between the body Natural and Politick; in which the Ecclesiasticall or Spiritual parts justly supplies the part of the soul; and the violent separation of this from the other, does as certainly infer death and dissolution, as the disjunction of the body and the soul in the Natural; for when this once departs, it leaves the body of the Common-wealth a carcass, noy-som; and exposed to be devoured by Birds of prey. The Ministry will be one day found according to Christs word, *the salt of the earth*, the onely thing that keeps Societies of men from stench and corruption. These two Interests are of that nature, that 'tis to be feared they cannot be divided, but they will also prove opposit; and not resting in a bare diversity, quickly rise into a Contrariety: These two are to the State, what the Elements of Fire and Water to the Body, which united compose, separated destroy it. I am not of the papists Opinion, who would make the Spiritual
above

above the Civil State in power as well as dignity, but rather subject it to the Civil; yet thus much I dare affirm, that the Civil, which is superiour, is upheld and kept in being by the Ecclesiastical and inferiour; as it is in a Building, where the upper part is supported by the lower; the Church resembling the foundation, which indeed is the lowest part, but the most considerable. The Magistracy cannot so much protect the Ministry, but the Ministers may doe more in serving the Magistrate. A tast of which truth you may take from the Holy War, to which how fast and eagerly did men goe, when the Priest perswaded them, that whosoever dyed in that Expedition was a Martyr? Those that will not be convinced what a help this is to the Magistracy, would find how considerable it is, if they should chance to clash, this would certainly eat out the other. For the Magistrate cannot urge obedience upon such potent grounds, as the Minister, if so disposed, can urge disobedience:

ence. As for instance, if my Governor should command me to doe a thing, or I must dye, or forfeit my Estate; and the Minister steps in, and tels me, that I offend God, and ruin my soul, if I obey that command, it's easie to see a greater force in this perswasion from the advantage of its ground. And if Divines once begin to curse *Meros*, we shall see that *Levi* can use the Sword as well as *Simeon*, and although Ministers doe not handle, yet they can employ it. This shewes the imprudence, as well as the danger of the Civil Magistrates exasperating those that can fire mens consciences against him, and arm his Enemies with Religion: For I have read heretofore of some, that having conceived an irreconcilable hatred of the Civil Magistrate, prevailed with men so far that they went to resist him even out of conscience, and a full perswasion and dread upon their spirits, that not to doe it were to desert God, and consequently to incur damnation. Now when mens
rage

rage is both heightened and sanctified by Conscience, the War will be fierce; for what is done out of Conscience, is done with the utmost Activity. And then *Campanella's* Speech to the King of Spain will be found true, *Religio semper vicit, praesertim Armata*: Which sentence deserves seriously to be considered by all Governours, and timely to be understood, lest it comes to be felt.

2. If the safety of Government is founded upon the truth of Religion, then this shews the danger of any thing that may make even the true Religion suspected to be false. To be false, and to be thought false, is all one in respect of men, who act not according to Truth, but Apprehension. As on the contrary, a false Religion, while apprehended true, has the force and efficacy of truth. Now there is nothing more apt to induce men to a suspicion of any Religion, than frequent innovation and change: For since the object of Religion, God, the subject of it, the soul of man, and the business of

it, Truth, is alwayes one and the same: Variety and Novelty is a just presumption of Falsity: it argues sickness and distemper in the mind, as well as in the body, when a man is continually turning and tossing from one side to the other. The wise Romans ever dreaded the least Innovation in Religion: Hence we finde the advice of *Mecænas* to *Augustus Cæsar* in *Dion Cassius* in the 52 Book: where he counsels him to detest, and persecute all Innovations of Divine Worship, not only as contemners of the Gods, but as the most pernicious disturbers of the State: For when men venture to make changes in things sacred, it argues great boldness with God, and this naturally imports little belief of him: which if the people once perceive, they will take their Creed also, not from the Magistrates Laws, but his example. Hence in *England*, where Religion has been still *Purifying*, and hereupon almost alwaies in the *Fire* and the *Furnace*; Atheists, and Irreligious persons have took no small advantage

advantage from our changes. For in King *Edward* the sixtstime, the Divine Worship was twice altered in two new Liturgies. In the first of Queen *Mary*, the Protestant Religion was persecuted with Fire and Faggot, by Law and publick counsel, of the same persons, who had so lately established it. Upon the coming in of Queen *Elizabeth*, Religion was changed again, and within a few daies the publick Council of the Nation made it death for a Priest to convert any man to that Religion, which before with so much eagerness of Zeal had been restored. So that it is observed by an Author, that in the space of twelve years there were four changes about Religion made in *England*, and that by the publick Council, and Authority of the Realm, which were more than were made by any Christian state throughout the world in fifteen hundred years before. Hence it is that the Enemies of God take occasion to blaspheme, and call our Religion Statisme: & now adding to

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the former, those many changes that have hapned since, I am afraid we shall never be able to claw off that name: Nor, though we may satisfie our own consciences in what we profess, to repell and clear off the objections of the rational world about us, which not being interested in our changes as we are, will not judge of them as we judge: but debate them by impartial Reason, by the Nature of the thing, the generall Practise of the Church; against which *New Lights, suddain Impulses of the Spirit, Extraordinary Calls*, will be but weak arguments to prove any thing but the inadness of those that use them, and that the Church must needs wither, being *blasted with Inspiration*. We see therefore how fatall and ridiculous Innovations in the Church are: And indeed when Changes are so frequent, it is not properly Religion, but Fashion. This I think we may build upon as a sure ground, that where there is continuall Change, there is Uncertainty, and uncertainty

certainty in Religion, is a sufficient reason, if not to deny, yet to doubt of its Truth.

Thus much for the first Doctrine, I proceed now to the second, *viz.* That the next, and most effectually way to destroy Religion, is to Embase the Teachers and Dispencers of it. in the handling of this I shall shew,

1. How the Dispensers of Religion, the Ministers of the word are embased or rendred vile.

2. How the Embasing or Villifying them is a means to destroy Religion.

1. For the first of these, the Ministers and Dispencers of the Word are rendred base or vile two waies.

1. By devesting them of all Temporal Priviledges, and Advantages, as inconsistent with their Calling. It is strange since the Priests Office heretofore was alwaies Splendid, and almost Regall, that it is now looked upon as a piece of Religion, to make it low and sordid. So that the use of the word *Minister* is

brought down to the signification of it, a *Servant*: for now to *serve* and to *minister servile* and *ministeriall*, are termes equivalent. But in the Old Testament the same word signifies a *Priest*, and a *Prince*, or *chief Ruler*: hence, though we translate it *Priest of On*, 41. *Gen.* 45. and *Priest of Midian*, 3. *Exod.* 1. and as it is *With the people so with the Priest*, 24. *Esai.* 2. *Junius* and *Tremellius* render all these places not by *Sacerdos*, *Priest*; but by *Prases*, that is, a *Prince*, or at least a *chief Councillour*, or *Minister of State*. And it is strange, that the Name should be the same, when the Nature of the thing is so exceeding different. The like also may be observed in other Languages, that the most *Illustrious Titles* are derived from things *Sacred*, and belonging to the *Worship of God*. *Σαβας*, was the Title of the Christian *Casars*, correspondent to the Latine *Augustus*, and it is derived from the same word that *religio* *cultus*, *res sacra*, or *sacrificium*. And it is usuall in our Language to make *Sacred*,

cred, an Epithet to Majesty: there was a certain Royalty in things Sacred. Hence the Apostle, who I think was no Enemy to the simplicity of the Gospel, speaks of a *Royall Priesthood*, 1 Pet. 2. 9. which shews at least, that there is no contradiction or impiety in those terms. In Old time, before the placing this office only in the Line of Aaron the Head of the Family, and the First-borne offered Sacrifice for the rest; that is, was their Priest. And we know that such Rule and dignity belonged at first to the Masters of Families, that they had *jus vitæ & necis*, jurisdiction and power of Life and Death in their own Family, and from hence was derived the beginning of Kingly Government; a King being only a Civil Head, or master of a Politick Family, the whole People; so that we see the same was the foundation of the Royal and Sacerdotal Dignity. As for the Dignity of this Office among the Jews, it is so pregnantly set forth in Holy Writt, that it is Unquestionable, Kings
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and Priests are still mentioned together. 2 Lamen. 6, *The Lord hath dispised in the indignation of his Anger, the King and the Priest* 5 Hosea 2, *Hear O Priests, and give ear O house of the King.* 17. Deut. 17, *And the man that doth presumptuously, and will not harken unto the Priest that standeth there to minister before the Lord thy God, or unto the Judge, even that man shall dye.* Hence Paul together with a blow, received this Reprehension, *Act. 5. 4. Revilest thou Gods High Priest?* And Paul in the next verse does not defend himselfe, by pleading an extraordinary Motion of the Spirit, or that he was sent to Reforme the Church, and might therefore lawfull y vilifie the Priesthood, and all Sacred Orders; but in the 5. v. he makes an excuse, and that from Ignorance, the only thing that could take away the fault; namely, *that he knew not that he was the High Priest*, and subjoines a reason which further advances the Truth here defended: *For it is written, thou shalt not speak evil of the Ruler of thy people.*

people. To Holy Writ we might adde the Testimony of *Josephus* of next Authority to it in things concerning the Jews, who in sundry places of his History, sets forth the Dignity of the Priests, and in his second Book against *Appion* the Gramarian, he has these words, πάντων τῶν ἀμφισβητούμενων δικασταὶ οἱ ἱερεῖς ἐπύχθησαν, the Priests were constituted Judges of all doubtful causes. Hence *Fustine* also in his 36 Book has this, *Semper apud Judeos mos fuit, ut Eosdem Reges & Sacerdotes haberēt*: though this is false, that they were alwaies so, yet argues that they were so frequently, and that the distance between them was not great. To the Jewes we may joine the Egyptians, the first Masters of Learning and Philosophy. *Synesius* in his 57. Epist. having shewn the general practice of Antiquity, ὁ παλαιὸν χρόνος ἡνεσχε τῆς αὐτῆς ἱερέας τε καὶ κριτὰς, gives an instance in the Jewes & Egyptians who for many Ages, καὶ τῶν ἱερέων ἐβασίλευθον, had no other Kings but Priests. Next we may take a view of the Practice of the Romans: *Numa Pompilius*, that civilized the

the fierce *Romans*, is reported in the Booke of *Livy*, sometimes to have performed the Priests office himselfe. *Tum Socerdotibus creandis animum adjecit, quamquam ipse plurima sacra obibat*, but when he made Priests, he gave them a dignity almost the same with himself. And this honour continued together with the Valour and Prudence of that Nation. For the Success of the *Romans* did not extirpate their Religion. The Colledge of the Priests being in many things exempted even from the Jurisdiction of the Senate, afterwards the Supreme Power. Hence *Juvenal* in his 2. Sat. mentions the Priesthood of *Mars*, as one of the most Honourable places in *Rome*. And *Jul. Caesar* who was chose Priest in his minority, thought it not below him to continue the same Office when he was Created absolute Governour of *Rome* under the name of Perpetuall Dictator. Adde to these the practice of the *Gaules* mentioned by *Cæsar* in his 6. Book *de Bello Gallico*, where he saies of the *Druides*, who were

were their Priests, that they did judge *de omnibus fere controversiis publicis privatisq;*. See also *Homer* in the 1. Book of his *Iliads* representing *Cryses* priest of *Apollo* with his Golden Scepter, as well as the Golden Censer. But why have I produced all these examples of the Heathens? Is it to make these a ground of our imitation? No, but to shew that the giving honour to the priesthood, was a custome Universal amongst all civilized Nations: And whatsoever is Universal, is also Natural, as not being founded upon compact, or the particular humours of men but flowing from the Native results of Reason: and that which is Natural, neither does nor can oppose Religion. But you will say, this concerns not us, who have an expresse Rule and Word revealed. Christ was himself poor and despised, and withall has instituted such a Ministry. To the first part of this plea I answer; That Christ came to suffer, yet the sufferings and miserics of Christ, doe not oblige all

all Christians to undertake the like. For the second, That the Ministry of Christ was low, and despised by his institution, I utterly deny. It was so indeed by the malice and persecution of the Heathen princes, but what does this argue or inferre for a low, dejected Ministry in a flourishing State, which professes to encourage Christianity? But to dash this cavill, read but the practise of Christian Emperours and Kings all along down from the time of *Constantine*, in what respect, what honour and splendour they treated the Ministers, and then let our adversaries produce their puny, pitifull Arguments for the contrary, against the generall, clear, undoubted vogue and current of all antiquity. As for two or three little Countries about us, the Learned and impartiall will not value their practice; in one of which places the Minister has been seen, for mee want to mend shooes on the Saturday. and been heard to preach on the Sunday. In the other place, stating the severall

severall orders of the Citizens, they place their Ministers after their Apothecaries: that is, the Physician of the Soul after the Drugster of the Body: a fit practice for those, who if they were to ranck Things as well as Persons, would place their Religion after their Trade.

And thus much concerning the first way of Debasing the Ministers and Ministry.

2. The second way is by admitting Ignorant, Sordid, Illiterate persons to this Function. This is to give the Royall stamp to a piece of Lead. I confesse, God has no need of any mans Parts, or Learning; but certainly then, he has much lesse need of his Ignorance, and ill Behaviour. It is a sad thing when all other Employments shall empty themselves into the Ministry: When men shall repair to it, not for Preferment, but Refuge; like Malefactors, flying to the Altar only to save their lives; or like those of *Ely's* Race, 1 *Sam.* 2. 36. that should come crouching, and seek to be put into the

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the priests Office; that they might eat a piece of Bread. Heretofore there was required splendour of Parentage to recommend any one to the priesthood, as *Iosephus* witnesses in a Treatise that he wrote of his own Life; where he sayes, to have right to deale in things Sacred, was amongst them accounted an argument of a Noble and Illustrious Descent. God would not accept the Offalls of other professions. Doubtlesse many rejected Christ, upon this thought, that he was the Carpenters Son; who would have embraced him, had they known him to have been the Son of *David*. The preferring undeserving persons to this great service, was eminently *Feroboams* Sin, and how *Feroboams* practice and offence has been continued amongst us in another guise, is not unknown: For has not Learning unqualified men for approbation to the Ministry? Has not parts and Abilities been reputed Enemies to Grace, and qualities no waies Ministeriall? While Friends, Faction, Well-meaning,

meaning, and little understanding, have been Accomplishments beyond Study and the University; and to falsifie a story of Conversion, beyond pertinent Answers and clear Resolutions to the hardest and most concerning Questions. So that matters have been brought to this passe, that if a man amongst his sons had any blind, or disfigured, he laid him aside for the Ministry, and such an one was presently approved, as having a mortified Countenance. In short, it was a fierie Furnace, that often approved Dross, and rejected Gold. But thanks be to God, those *Spiritual Wickednesses* are now discharged from their high places. Hence it was, that many rushed into the Ministry, as being the only Calling that they could profess, without serving an Apprentiship. Here also we had those that could Preach Sermons, but not Defend them. The reason of which is clear, because the Works and Writings of Learned men might be borrowed, but not the Abilities. Had indeed the Old

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Levitical Hierarchy still continued, in which it was part of the Ministerial Office to slay the Sacrifices, to cleanse the Vessels, to seoure the Flesh-forks, to sweep the Temple, and carry the filth and rubbish to the Brook *Kidron*, no persons living had been fitter for the Ministry, & to serve in this nature at the Altar. But since it is made a labour of the mind, as to inform mens judgments, and move their affections, to resolve difficult places of Scripture, to decide and clear off Controversies, I cannot see how to be a Butcher, Scavenger, or any other such Trade, does at all qualifie, or prepare men for this work. But as unfit as they were, yet to clear a way for such into the Ministry, we have had almost all Sermons full of gibes and scoffs at Humane Learning. Away with vain Philosophy, with the disputer of this world, and the enticing word of mans wisdom, and set up the foolishness of Preaching, the simplicity of the Gospel: Thus Divinity has been brought in upon the ruines of Humanity;

manity; by forcing the Words of the Scripture from the sense & then haling them to the worst of drudgeries, to set a *Jus Divinum* upon ignorance & perfection, and recommend Natural Weakness for Supernatural Grace. Hereupon the Ignorant have took heart to venture upon this great Calling, & instead of cutting their way to it, according to the usual course, thro the knowledge of the *tongues*, the Study of Philosophy, Scholē-divinity, the Fathers & Councils, they have taken another, & a shorter Cut, and having read perhaps a Treatise or two upon the heart, the bruised Reed, the Crums of Comfort, Wollebius in English, and some other little Authors, the usual Furniture of Old Womens Closets, they have set forth as accomplished Divines, and forthwith they present themselves to the Service, & there has not been wanting *Jeroboams*, as willing to consecrate, and receive them, as they to offer themselves. And this has been one of the most fatal, & almost irrecoverable blows that has been given to the Ministry.

And this may suffice concerning the second way of Embasing Gods Ministers; namely, by entrusting the Ministry with raw, unlearned, ill-bred Persons, so that what Solomon speaks of a Proverb, in the mouth of a Fool, the same may be said of the Ministry vested in them, that it is like a Pearl in a swines snout.

I proceed now to the second thing proposed in the Discussion of this Doctrine, which is to shew, how the Embasing of the Minister tends to the destruction of Religion.

This it does two wayes.

1. Because it brings them under exceeding scorn and contempt; & then let none think Religion it self secure: For the Vulgar have not such Logical heads as to be able to abstract, such subtile conceptions as to separate the Man from the Minister, or to consider the same person under a double capacity, and so honour him as Divine, while they dispise him as poor. But suppose they could, yet Actions cannot distinguish as Conceptions do, and therefore

therefore every Act of Contempt strikes both, and unavoidably wounds the Ministry through the sides of the Minister. And we must know, that the least degree of Contempt weakens Religion, because it is absolutely contrary to the nature of it. Religion properly consisting in a reverential esteem of things Sacred. Now that which in any measure weakens Religion will at length destroy it: For the weakening of a thing is only a partial destruction of it. Poverty and meaness of condition exposes the Wisest to scorn; it being natural for men to place their esteem, rather upon things Great than Good; & the Poet observes that this *Infelix Paupertas* has nothing in it more intolerable than this, that it renders men Ridiculous. And then how easie and natural it is for Contempt to pass from the Person to the Office from him that speaks, to the thing that he speaks of, Experience proves. Counsel being seldom valued so much for the Truth of the thing, as the Credit of him that gives it. Observe an excellent passage to this

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purpose in the 9 Eccl. 14, 15. We have an account of a little City with few men in it, besieged by a Great and Potent King, & in the 15. v. we read that *there was found in it a poor Wise man, and he by his Wisdome delivered the City*. A worthy service indeed, and certainly we may expect that some honourable Recompence should follow it; a Deliverer of his Country, and that in such distress, could not but be advanced: but we find a contrary event in the next words of the same verse, *Yet none remembred that same poor man*? why? what should be the reason? Was he not a man of parts & Wisdome? and is not Wisdome honourable? Yes, but *he was poor*: But was he not also succesful as well as wise? true, but still *he was poor*: And once grant this, & you cannot keep off that unavoidable sequel in the next verse, *The poor mans wisdome is dispised, and his words are not heard*. We may believe upon Solomons word, who was Rich, as well as wise, & therefore knew the force of both: & probably had it not been for his Riches, the
Queen

Queen of *Sheba* would never have come so far only to have heard his Wisdom. Observe her behaviour when she came. Though upon the hearing of *Solomons* Wisdom, and the resolution of her hard Questions she expressed a just admiration, yet when *Solomon* afterward shew her his Palace, his Treasures, and the Temple which he had built, 1 *King.* 10. c. 5. v. it is said, *there was no more spirit in her.* What was the cause of this? certainly the magnificence, the pomp & splendour of such a Structure: it struck her into an Extasie beyond his wise Answers. She esteemed this as much above his Wisdom, as Astonishment is beyond bare Admiration. She admired his Wisdom, but she adored his Magnificence. So apt is the mind, even of wise persons, to be surprised with the superficies, or circumstance of things, and value, or undervalue Spirituals, according to the manner of their External Appearance. When Circumstances faile, the substance seldom long survives, cloaths are no part of the Body, yet take away cloaths,

and the Body will dye. *Livy* observes of *Romulus*, that being to give Laws to his new Romans, he found no better way to procure an esteem & reverence to them, than by first procuring it to himself, by splendour of Habit and Retinue, & other signes of Royalty. And the wise *Numa*, his successor, took the same course to enforce his Religious Laws, namely, by giving the same Pomp to the Priest who was to dispense them. *Sacerdotem creavit, insignisque eum veste, & curuli Regiâ sella adornavit.* That is, he adorned him with a rich Robe, and a royal chair of State. And in our Judicatures take away the Trumper, the Scarlet, the Attendance, and the Lordship, which would be to make Justice Naked, as well as Blind, the Law would lose much of its Terror, and consequently of its Authority. Let the Minister be abject and low, his interest inconsiderable, the Word will suffer for his sake: The Message will still find reception according to the Dignity of the Messenger. Imagine an Ambassadour presenting himselfe

selfe in a poor freeze Jerkin, and tattered
 cloaths, certainly he would have but smal
 Audience, his Embassy would speed ra-
 ther according to the weakness of him
 that brought, than the Majesty of him
 that sent it. It will fare alike with the Am-
 bassadors of Christ, the People will give
 them Audience according to their Pre-
 sence. A notable example of which we
 have in the Behaviour of some to *Paul*
 himself, 1 *Cor.* 10. c. 10. v. Hence in the
 Jewish Church it was cautiously provi-
 ded in the Law, that none that was *blind*
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 is the first way by which the low, despis-
 ed condition of the Ministers, tends to the
 destruction of the ministry & Religion:
 namely, because it subjects their persons
 to scorn, and consequently their Calling:
 and it is not imaginable that men will be
 brought to obey what they cannot Esteem.

2. The second way by which it tends

to the ruine of the Ministry is, because it discourages men of fit and able Abilities from undertaking it. And certain it is, that as the calling dignifies the man, so the man much more advances his Calling. As a Garment, though it warms the Body, it has a return with an advantage, being much more warmed by it. And how often a good cause may miscarry without a wise mannager; and the Faith for want of a Defender, is, or at least may be known. 'Tis not the Truth of an Assertion, but the Disputant that keeps of a battle; not the Justness of a Cause, but the Valour of the Souldiers that must win the Field: When a Learned *Paul* was converted, & undertook the Ministry, it stopp'd the mouths of those that said, None but poor, weak, Fisher-men Preached Christianity, and so his Learning silenced the scandal, as well as strengthened the Church. Religion placed in a soul of exquisite knowledge and abilities, as in a Castle, finds not only habitation but defence. And what a learned Forrein Divine said of the English Preaching, may be said
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of all, *Plus est in Artifice quam in Arte.* So
 much of moment is there in the Professors
 of anything, to depress or raise the Profes-
 sion. What is it that kept the Church of
 Rome strong, athletick, & flourishing for
 so many *centuries*, but the happy successi-
 on of the choicest wits engaged to her ser-
 vice by suitable preferments? and what
 strength do we think would that give to
 the True Religion that is able thus to es-
 tablish a Fals^e Religion in a great measure
 stands or falls according to the abilities of
 those that assert it. And if, as some observe,
mens desires are usually as large as their
 Abilities, what course have we took to al-
 lure the former, that we might engage the
 latter to our *assistance*? But we have took
 all waies to affright & discourage *Schollers*
 from looking towards this *sacred calling*:
 For will men lay out their *Wit & Judge-*
ment, upon that employment, for the un-
 dertaking of which, both will be questi-
 oned? would men not long since have
 spent toylsome daies & watchful nights
 in the laborious *quest of knowledge* prepa-
 rative to this work, at length to come &
 dance

dance attendance for approbation from a *Functo* of petty *Tyrants*, acted by Party & Prejudice, who denyed Fitness frō Learning, & Grace from Morality? will a man exhaust his livelihood upon *Books*, & his Health, the best part of his life upon *Study*, to be at length thrust into a *poor Village*, where he shall have his due precariously, & entreat for his own, & when he has it, live *poorly* and *contemptibly* upon it, while the same or less labour bestowed upon any other calling, would bring not only comfort but splendor, not only maintenance but abundance? 'Tis I confess the duty of Ministers to endure this condition: but neither Religion nor Reason does oblige either them to approve, or others to choose it. Doubtless Parents will not throw away the towardness of a *child*, & the expence of Education upon a Profession whose labour is encreased, & whose rewards vanished. To condemn promising lively parts to contempt, & penury in a dispised *calling*. What is it else but the casting of a *Moses* into the mud, or to offer a *Son* upon the *Altar*: & instead of a *Priest*

to make him a *Sacrifice*. Neither let any here reply, that it becomes not a *Ministerial spirit* to undertake such a calling for reward? for they must know, that it is one thing to undertake it for a reward, & not to be willing to undertake it without one: it is one thing to perform good works only that we may receive the recompense of them in Heaven, & another thing not to be willing to follow Christ & forsake the world if there were no such recompence. But besides, suppose it was the duty of *Scholars* to choose this calling in the midst of all its discouragements. Yet a prudent governour, who knows it to be his wisdom as well as his duty, to take the best course to advance Religion, will not consider mens duty, but their practice: not what they ought to do, but what they use to do: & therefore draw over the best qualified to this service, by such ways, as are most apt to perswade & induce men. Solomon built his Temple with the Tallest Cedars: & surely when God refused the defective, & themained for sacrifice, we cannot think that he requires them for the Priesthood.

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when *learning, abilities & what is excellent in the world* forsake the Church, we may easily foretel its ruine without the gift of Prophecy. And when *ignorance succeeds in the place of learning, weakness in the room of judgment*, we may be sure, *Heresie & Confusion* will quickly come in the room of Religion. For undoubtedly there is no way so effectual to betray the Truth, as to procure it a weak Defender.

Well: now instead of raising any particular Uses from the Point, that has been delivered, let us make a brief Recapitulation of the whole. Government, we see depends upon Religion, & Religion upon the Encouragement of those that are to dispense, & assert it. For the further Evidence of which truths we need not travel beyond our own Borders; but leave it to every one impartially to Judge, whether from the very first day that our Religion was unsettled, & Church Government flung out of doors, the Civil Government has ever been able to fix upon a sure foundation. we have been changing even to a Proverb. The indige-
nation

nation of Heaven has been rolling & turning us from one form to another, till at length such a giddiness seized upon government, that it fell into the very dregs of Secretaries, that threatned an equal ruine both to Minister & Magistrate. & how the State has Sympathized with the Church, is apparent. For have not our Princes as well as our Priests bin of the lowest of the People? Have not Coblers, Draymen, Mechanicks governed, as well as Preached? Nay have not they by Preaching come to Govern? was ever that of Solomon more verified, that Servants have Ridden while Princes and Nobles have gone on Foot? But God has been pleased by a miracle of mercy to dissipate this confusion & Chaos, & to give us some openings, some daynings of liberty and settlement. But now let not those that are to rebuild our Jerusalem, think that the Temple must be built last. For if there be such a thing as a God, and a Religion, as, whether men believe it or no, they will one day find and feel, assuredly he will stop our Liberty, till we restore him his worship. Besides it is a senseless thing in reason

reason, to think that one of these interests can stand without the other, when in the very order of Natural causes, *Government* is preserved by *Religion*. But to return to *Jeroboam* with whom we first began. He laid the foundation of his *Government* in destroying, though doubtless he coloured it with the name of *Reforming* Gods worship: but see the issue. Consider him *Cursed* by God; maintaining his *usurped title*, by continual vexatious wars against the Kings of *Judah*; smote in his *posterity*, which was made like the dung upon the face of the Earth; as low and vile as those *Priests* whom he had employed. Consider him branded, & made odious to all after ages. And now when his Kingdome and glory was at an end, & he & his *Posterity* rotting under ground, & his Name stinking above it: Judge what a worthy prize he made in getting of a Kingdom, by destroying the Church. Wherefore the sum of all is this; to advise and desire those whom it may concern, to consider *Jeroboams* punishment, & then they will have little heart to *Jeroboams* sin.

A
S E R M O N
P R E A C H E D

At the Cathedral Church of
St. Paul, Novemb. 9. 1662.

By ROBERT SOUTH, M.A.
*Publick Orator to the Vniversity of
Oxford, and Chaplain to the
Lord high Chancellour.*



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To the Right Honourable,
THE
Lord Mayor and Aldermen
Of the City of
LONDON.

Right Honourable;



When I consider how impossible it is for a person of my condition to produce, and consequently how imprudent to attempt, anything in proportion either to the Amplenesse of the Body you represent; or of the Places you bear, I should be kept from venturing so poor a piece, designed to live but an hour, in so lasting a Publication; did not what your Civility calls a Request; your Greatness render a Command. The truth is; in things not unlawful great Persons cannot be properly said to request, because, all things considered, they must not be denied. To me it was Honour enough to have your Audience; enjoyment enough to behold your happy Change, and to see the same City, the Metropolis of Loyalty and of the Kingdom; to behold the Glory of English Churchs reformed, that

The Epistle

is, delivered from the Reformers; and to find at least the service of the Church repaired, though not the buildings; to see St. Pauls delivered from Beasts here, as well as St. Paul at Ephesus: and to view the Church thronged onely with Troops of Auditors, not of Horse. This I could fully have acquiesced in, and received a large personal reward in my Particular share of the publick Joy: but since you are further pleased, I will not say by your Judgment to approve, but by your Acceptance to encourage the raw endeavours of a young Divine; I shall take it for an Opportunity; not as others in their sage Prudence use to do, to quote three or four Texts of Scripture, & to tell you how you are to rule the City out of a Concordance; no, I bring not Instructions, but what much better befits both you and my self, your Commendations. For I look upon your City as the great and magnificent stage of Business, and by consequence the best place of Improvement; for from the Shool we go to the university, but from the Universities to London. And therefore as in your City-meetings you must be esteemed the most considerable Body of the Nation; so met in the Church,

Dedicatory.

Church, I look upon you as an Auditory fit to be waited on, as you are, by both Universities. And when I remember how instrumental you have been to recover this universal settlement, and and to retrieve the old Spirit of Loyalty to Kings (as an ancient testimony of which, you bear not the Sword in vain) I seem in a manner deputed from Oxford, not so much as Preacher to supply a course, as Oratour to present her thanks. As for the ensuing Discourse, which, (lest I chance to be traduced for a Plagiary by him who has played the thief) I think fit to tell the world by the way, was one of those that by a worthy hand were stoln from me in the Kings Chappel, and are still detained; and to which now accidentally published by your Honours Order, your Patronage must give both value, and protection. You will find me in it not to have pitcht upon any subject, that mens guilt, and the consequent of guilt, their concernment might render liable to exception, nor to have rubbed up the memory of what some heretofore in the City did, which more and better now detest, and therefore expiate: but my subject is inoffensive, harmles, & innocent as the state of Innocence it self,

The Epistle, &c.

and (I hope) futable to the present design and Genius of this Nation, which is, or should be, to return to that Innocence, which it lost long since the fall. Briefly, my business is, by describing what Man was in his first estate, to upbraid him with what he is in his present: between whom Innocent, and Falne (that in a word I may sute the subject to the place of my discourse) there is as great an unlikeness, as between St. Pauls a Cathedral, and St. Pauls a Stable. But I must not forestall my self, nor transcribe the work into the Dedication. I shall now only desire you to accept the issue of your own requests; the gratification of which I have here consulted so much before my own reputation: while like the poor widdow I endeavour to shew my officiousness by an Offering, though I betray my poverty by the measure; not so much caring though I appear neither Preacher nor Scholar, (which terms we have been taught upon good reason to distinguish) so I may in this but shew my self

Your Honours

very humble Servant,

Robert South

Worcester-house;
Nov. 24. 1662.



Gen. i. 27.

*So God created man in his own
Image, in the image of God
created he him.*



OW hard it is for Natural Reason to discover a Creation before revealed, or being revealed to believe it :

The strange opinions of the old Philosophers, and the Infidelity of modern Atheists, is too sad a Demonstration. To run the world back to its first original and Infancie ; and (as it were) to view Nature in its cradle, to trace the outgoings of the Ancient of dayes in the first Instance and Specimen of his Creative Power,

Power, is a research too great for any mortal Enquiry: and we might continue our Scrutiny to the end of the World, before Natural Reason would be able to find out when it begun.

Epicurus his Discourse concerning the Original of the World is so fabulous and ridiculously merry, that we may well judge the Design of his Philosophy to have been Pleasure, and not Instruction.

Aristotle held, That it streamed by con-natural Refult and Emanation from God, the Infinite and Eternal Mind, as the Light issues from the Sun; so that there was no Instance of Duration assignable of Gods eternal existence, in which the World did not also co-exist.

Others held a Fortuitous Concourse of Atoms. But all seem joyntly to explode a Creation; still beating upon this ground, that to produce Something out of Nothing is Impossible and Incomprehensible. Incomprehensible indeed I grant, but not therefore Impossible.

There

There is not the least transacti-
on of sense and motion in the whole man, but Philosophers are at a loss to comprehend, I am sure they are to explain, it. Wherefore it is not always rational to measure the truth of an assertion by the standard of our Apprehension.

But to bring things even to the bare perceptions of Reason, I appeal to any one, who shall impartially reflect upon the Ideas and Conceptions of his own mind, whether he doth not find it as easie and sutable to his Natural Notions, to conceive that an Infinite Almighty Power might produce a thing out of *nothing*, and make that to exist *De Novo*, which did not exist before; as to conceive the World to have had no Beginning, but to have existed from Eternity: Which, were it so proper for this place and exercise, I could easily demonstrate to be attended with no small train of absurdities. But then, besides that the acknowledging of a Creation is safe, and the denial of it dangerous & irreligious,
and

and yet not more, (perhaps much less) demonstrable than the affirmative; so over and above it gives me this advantage, that, let it seem never so strange, uncouth, and impossible, the Nonplus of my reason will yield a farer Opportunity to my faith.

In this Chapter we have God surveying the works of the Creation, and leaving this general Impress or Character upon them, *That they were exceeding good.* What an Omnipotence wrought, we have an Omniscience to approve. But as it is reasonable to imagine that there is more of design, and consequently more of perfection, in the last work, we have God here giving his last stroke, and summing up all into Man, the Whole into a Part, the Universe into an Individual; so that whereas in other Creatures we have but the Trace of his foot-steps, in Man we have the Draught of his hand. In him were united all the scattered perfections of the Creature; all the graces and Ornaments, all the Airs and features of
of

of Being, were abridged into this small, yet full, System of Nature and Divinity. As we might well imagine that the great Artificer would be more then ordinarily exact in Drawing his own Picture.

The Work that I shall undertake from these words, shall be to shew what this Image of God in Man is, and wherein it doth consist: which I shall do these two waies: 1. Negatively, by shewing wherein it *does not* consist. 2. Positively, by shewing wherein it *does*.

For the first of these we are to remove the erroneous opinion of the Socinians. They deny that the Image of God consisted in any Habitual Perfections that adorned the Soul of *Adam*: But as to his Understanding bring him in Void of all Notion, a rude unwritten Blanck; making him to be created as much an Infant as others are born; sent into the World only to read and spell out a God in the Works of Creation, to learn by degrees, till at length his understanding grew up to the stature of his Body. Also without
any

any inherent habits of vertue in his Will; thus devesting him of all, and stripping him to his bare Essence. So that all the perfection they allowed his Understanding was Aptness and Docility, and all that they attributed to his will was a possibility to be Vertuous.

But wherein then according to their opinion did this Image of God consist? Why; in that Power and Dominion that God gave *Adam* over the Creatures: In that he was vouched his immediate Deputy upon Earth, the Viceroy of the Creation, and Lord Lieutenant of the World. But that this Power & Dominion is not *adequately* and *formally* the Image of God, but only a part of it, is clear from hence; Because then he that had most of this, would have most of Gods Image: and consequently *Nimrod* had more of it then *Noah*, *Saul* then *Samuel*, the Persecutors then the Martyrs, and *Cesar* then Christ himself, which to assert is a Blasphemous Paradox. And if the Image of God is only Grandeur, power and Sovereignty,

cer.

certainly we have been hitherto much mistaken in our Duty: and hereafter are by all means to beware of making our selves unlike God, by too much Self-denial and Humility. I am not ignorant that some may distinguish between *Essentia* and *Divinitas*, between a *Lawfull Authority* & an *Actual Power*; and affirm, that Gods Image consists onely in the former: which wicked Princes, such as *Saul* and *Nimrod*, have not, though they possess the latter. But to this I answer,

1. That the Scripture neither makes nor owns such a distinction, nor any where asserts, that when princes begin to be wicked, they cease of right to be Governours. Add to this, that when God renewed this Charter of Man's Sovereignty over the Creatures to *Noah* and his family, we find no exception at all, but that *Cham* stood as fully invested with this Right as any of his Brethren.

2. But secondly, This savours of something ranker then Socinianisme, even the Tenents of the Fifth Monarchy, and of
So-

Sovereignty founded only upon Saintship; and therefore fitter to be answered by the Judge, then by the Divine, and to receive its confutation at the Bar of Justice, then from the Pulpit.

Having now made our way through this false Opinion, we are in the next place to lay down *positively* what this Image of God in Man is. It is in short, *That Universal Rectitude of all the faculties of the Soul, by which they stand apt and disposed to their respective Offices and Operations.* Which will be more fully set forth, by taking a distinct survey of it, in the several faculties belonging to the soul:

1. In the Understanding.

2. In the Will.

3. In the Passions or Affections.

1. And first for its noblest faculty, the Understanding: It was then sublime, clear, and aspiring, and as it were the souls upper Region, lofty and serene, free from the vapours and disturbances of the inferior affections. It was the leading, controlling faculty; all the Passions wore the

colours of Reason: it did not so much persuade, as command; it was not Confessing but Dictator. Discourse was then almost as quick as Intuition; it was nimble in proposing, firm in concluding: it could sooner determine than now it can dispute. Like the Sun, it had both light and agility; it knew no rest but in motion; no quiet, but in activity. It did not so properly apprehend, as irradiate the Object; not so much find, as make things intelligible. It did arbitrate upon the several Reports of sense, and all the varieties of Imagination; not like a drowsy Judge, only hearing, but also directing their Verdict. In sum, it was vigorous, quick, and lively; open as the Day, untainted as the Morning, full of the innocence and spriteliness of Youth; it gave the Soul a bright and a full view into all things, and was not only a Window, but it self the Prospect. Briefly, there is as much difference between the clear Representations of the understanding then, and the obscure discoveries that it makes
now,

now, as there is between the Prospect of a Casement, and of a Key-hole.

Now as there are two great functions of the Soul, *Contemplation*, and *Practice*, according to that general division of Objects, some of which only entertain our Speculation, others also imploy our Actions, so the Understanding with relation to these, not because of any distinction in the faculty it self, is accordingly divided into *Speculative* and *Practick*; in both of which the Image of God was then apparent.

1. For the Understanding, *Speculative*. There are some general Maximes & Notions in the mind of Man, which are the rules of Discourse, and the basis of all philosophy. As that *the same thing cannot at the same time be, and not be. That the Whole is bigger then a Part. That two Proportions equal to a third, must also be equal to one another.* Aristotle indeed affirms the Mind to be at first a meer *Rasa tabula*, and that these Notions are not ingenite, and imprinted by the finger of Nature, but by the latter &
more

more languid impressions of sense; being only the Reports of observation, and the Result of so many repeated Experiments.

But to this I answer two things.

1. That these Notions are universal, and what is universal must needs proceed from some Universal, constant Principle, the same in all particulars; which here can be nothing else but humane Nature.

2. These cannot be infused by observation, because they are the rules by which men take their first apprehensions and observations of things, and therefore in order of Nature must needs precede them: As the being of the Rule must be before its application to the thing directed by it. From whence it follows, that these were Notions not descending from us, but born with us; not our Off-spring, but our Brethren; and (as I may so say) such as we were taught without the help of a Teacher.

Now it was *Adams* happiness in the state of innocence to have these clear and unsullied. He came into the World a Phi-

losopher, which sufficiently appeared by
 his writing the Nature of things upon
 their Names : he could view Essences in
 themselves, and read Forms without the
 comment of their respective Properties :
 he could see Consequents yet dormant in
 their principles, and effects yet unborn
 and in the Womb of their Causes: his un-
 derstanding could almost pierce into fu-
 ture contingents ; his conjectures impro-
 ving even to Prophecy, or the certainties
 of Prediction ; till his fall it was ignorant
 of nothing but of Sin ; or at least it rested
 in the notion without the smart of the
 Experiment. Could any difficulty have
 bin proposed, the resolution would have
 been as early as the proposal ; it could not
 have had time to settle into Doubt. Like
 a better *Archimedes*, the issue of all his En-
 quiries was an *eureka*, an *eureka*, the off-spring
 of his brain without the sweat of his
 brow. Study was not then a Duty, night-
 watchings were needless ; the light of
 Reason wanted not the assistance of a
 Candle. This is the doom of fallen man to
 labour

labour in the fire, to seek truth in *profundo*, to exhaust his time and impair his health, and perhaps to spin out his dayes, and himself into one pittiful, controverted Conclusion. There was then no poring, no struggling with memory, no straining for Invention. His faculties were quick & expedite: they answered without knocking, they were ready upon the first summons, there was freedom, and firmness in all their Operations. I counsel 'tis difficult for us who date our ignorance from our first Being, & were still bred up with the same infirmities about us, with which we were born, to raise our thoughts, and imagination to those intellectual perfections that attended our Nature in the time of Innocence; as it is for a Peasant bred up in the obscurities of a cottage, to fancy in his mind the unseen splendour of a Court. But by rating Positives by their Privatives, and other arts of Reason, by which discourse supplies the want of the Reports of sense, we may collect the Excellency of the Understanding then, by the glorious

remainders of it now, and guesse at the stateliness of the building, by the magnificence of its ruins. All those arts, rarities, and inventions, which vulgar minds gaze at, the ingenious pursue, and all admire, they are but the reliques of an Intellect defaced with Sin and Time. We admire it now, only as Antiquaries do a piece of old coin, for the Stamp it once bore, and not for those vanished lineaments, and disappearing draughts, that remain upon it at present. And certainly that must needs have been very glorious, whose decays are so admirable. He that is comely when old and decrepit, surely was very beautiful when he was young. An *Aristotle* was but the rubbish of an *Adam*, and *Athens* but the rudiments of *Paradise*.

2. The Image of God was no lesse resplendent in that which we call man's Practical Understanding, namely, the store-house of the Soul, in which are treasured up the rules of Action, and the seeds of Morality. Where we must observe the

many, who deny all Connate notions in the Speculative Intellect, do yet admit them in this. Now of this sort are these *Maximes*, *That God is to be worshipped.* *That Parents are to be honoured.* *That a mans word is to be kept*, and the like; which being of universal influence, as to the regulation of the behaviour, & converse of mankind, are the ground of all vertue, & civility, and the foundation of religion.

It was the Priviledge of *Adam* Innocent to have these Notions also firm and untainted, to carry his Monitor in his bosom, his law in his heart, and to have such a Conscience, as might be its own Caluist: And certainly those Actions must needs be regular, where there is an Identity between the rule, and the faculty. His own mind taught him a due dependence upon God, and chalked out to him the just proportions, and measures of behaviour to his fellow-creatures. He had no Catechisme but the Creation, needed no Study but Reflection, read no book but the volume of the world, and that too

not for rules to work by, but for Objects to work upon. Reason was his Tutor, & first principles his *magna moralia*. The Decalogue of *Moses* was but a transcript, not an Original. All the Laws of nations and wise Decrees of State, the Statutes of *Solomon*, and the twelve Tables, were but a paraphrase upon this standing rectitude of Nature, this fruitful principle of Justice, that was ready to run out, and enlarge itself into suitable determinations, upon all emergent objects, and occasions. Justice then was neither blind to discern, nor lame to execute. It was not subject to be imposed upon by a deluded fancy, nor yet to be bribed by a glozing appetite, for an *utile* or *Jucundum* to turn the balance to a false or dishonest sentence. In all the directions of the inferiour faculties, it conveyed its suggestions with clearness, and enjoined them with power; it had the Passions in perfect subjection; and though its command over them was but suasive, and political, yet it had the force of coercion, and despotical. It was not

then, as it is now, where the Conscience has only power to disapprove, and to protest against the exorbitances of the Passions; and rather to wish, than make them otherwise. The voice of Conscience now is low, & weak, chastising the Passions, as old *Eli* did his lustful, domineering Sons; *Not so my Sons, not so*: but the voice of Conscience then was not, *This should, or this ought to be done*; but *this must, this shall be done*. It spoke like a Legislator: the thing spoke was a Law: & the manner of speaking it a new Obligation. In short, there was as great a disparity between the Practical dictates of the understanding then, and now, as there is between empire and advice, counsel and command, between a companion and a governour.

And thus much for the Image of God as it shone in mans understanding.

2. Let us in the next place take a view of it, as it was stamped upon the Will. It is much disputed by Divines concerning the power of mans will to *Good and Evil*

in the state of Innocence; and upon very nice, and dangerous precipices stand their determinations on either side. Some hold that God invested him with a *power to stand*, so that in the strength of that power received, he might without the auxiliaries of any further influence have determined his will to the choice of good. Others hold, that notwithstanding this power, yet it was impossible for him, to exert it in any good action, without a superadded assistance of grace, actually determining that power to the certain production of such an act. So that, whereas some distinguish between *sufficient* and *effectual* grace; they order the matter so, as to acknowledge none *sufficient*, but what is indeed *effectual*, and actually productive of a good action. I shall not presume to interpose dogmatically in a controversy, that I look never to see decided. But concerning the latter of these Opinions, I shall only give these two remarks.

1. That it seems contrary to the *common & natural conceptions* of all mankind, who

who acknowledge themselves *able*, and *sufficient* to do many things, which actually they never do.

2. That to assert, that God looked upon *Adams* fall as a sin, and punished it as such, when as without any antecedent sin of his, he withdrew that *actual grace* from him, upon the withdrawing of which, it was impossible for him *not to fall*, seems a thing that highly reproaches the essential equity & goodness of the divine Nature.

Wherefore doubtless the will of man in the state of Innocence, had an entire freedom, a perfect equipendency and indifference to either part of the contradiction, to *stand*, or *not to stand*, to *accept*, or *not accept* the temptation. I will grant the Will of man now to be as much a slave as any one will have it, and be only *free to Sin*; that is, instead of a liberty, to have only a licentiousness; yet certainly this is not Nature, but Chance. We were not born crooked: We learnt these windings and turnings of the Serpent, and therefore it cannot but be a blasphemous piece of
in

ingratitude to ascribe them to God ; and to make the plague of our Nature the condition of our Creation.

The Will was then ductile, and pliant to all the motions of right Reason, it met the dictates of a clarified understanding half way. And the *Active informations* of the Intellect, filling the *Passive reception* of the will, like *Form* closing with *Matter*, grew actuate into a third, and distinct perfection of Practice : The Understanding, and Will never disagreed, for the proposals of the one never thwarted the inclinations of the other. Yet neither did the Will servilely attend upon the Understanding, but as a favourite does upon his Prince, where the service is priviledge, & Preferment; or as *Solomons* servants waited upon him. It admired its wisdom, and heard its prudent dictates, and counsels, both the direction, and the reward of its obedience. It is indeed the nature of this faculty to follow a Superiour guide, to be drawn by the Intellect ; but then it was drawn, as a Triumphant Chariot, which

at the same time both *follows & triumphs*; while it obeyed this, it commanded the other faculties. It was subordinate, not enslaved to the Understanding: Not as a Servant to a Master, but as a Queen to her King; who both acknowledges a Subjection, and yet remains a Majesty.

Pass we now downward from mans Intellect and Will,

3. To the Passions; which have their residence and scituation chiefly in the Sensitive Appetite. For we must know, that in as much as man is a compound & mixture of Flesh as well as Spirit, the soul during its abode in the body, does all things by the mediation of these Passions, and inferiour affections. And here the Opinion of the Stoicks was famous and singular, who lookt upon all these as sinful defects and Irregularities, as so many deviations from right Reason, making *Passion* to be only another word for *Perturbation*. *Sorrow* in their esteem was a sin scarce to be expiated by another, *to pity* was a fault, *to rejoyce* an extravagance, and
the

the Apostles advice, *to be angry and sin not*, was a contradiction in their Philosophy. But in this, they were constantly outvoted by other Sects of Philosophers, neither for fame, nor number lesse then themselves: So that all arguments brought against them from Divinity would come by way of overplus to their confutation. To us let this be sufficient, that our Saviour Christ, who took upon him all our *natural* infirmities, but none of our *sinful*, has been seen to *Weep*, to *be sorrowful*, to *Pity*, and to *be Angry*. Which shews that there might be gall in a Dove, Passion without Sin, fire without smoke, and motion without disturbance. For it is not bare agitation, but the sediment at the bottom that troubles and defiles the Water. And when we see it windy and dusty, the wind does not (as we use to say) *make*, but only *raise* a dust.

Now though the Schools reduce all the Passions to these two heads, the *concupiscible*, and the *irascible* Appetite: yet, I shall

shall not tie my self to an exact prosecution of them under this Division, but at this time leaving both their terms and their method to themselves, consider only the principal and most noted Passions from whence we may take an estimate of the rest. And first, for the grand leading affection of all, which is *Love*. This is the great Instrument and Engine of Nature, the bond and cement of Society, the spring and spirit of the Universe. Love is such an affection, as cannot so properly be said to be in the Soul, as the Soul to be in that. It is the whole man wrapt up into one desire, all the powers, vigour, and faculties of the Soul abridged into one inclination. And it is of that active, restless nature, that it must of necessity exert it self; and like the *fire*, to which it is so often compared, it is not a Free Agent, to choole whether it will heat or no, but it streams forth by natural results, and unavoidable emanations. So that it will fasten upon an inferiour, unsutable Object, rather than none at all.

all. The Soul may sooner leave off to subsist, then to love; and like the Vine, it withers and dies, if it has nothing to embrace. Now this affection in the state of Innocence was happily pitched upon its right Object; it flamed up in direct fervours of devotion to God, and in collateral emissions of charity to its Neighbour. It was not then only another and more cleanly name for Lust. It had none of those impure heats, that both represent and deserve Hell. It was a Vestal and a virgin fire, and differed as much from that which usually passes by this name now-a-daies, as the vital heat from the burning of a fever.

Then for the contrary Passion of *Hatred*. This we know is the Passion of defiance, & there is a kind of averſation and hostility included in its very essence and being. But then, (if there could have been hatred in the world, when there was scarce any thing odious) it would have acted within the compass of its proper object. Like Aloes, bitter indeed, but whole.

wholsom. There would have been no rancour, no hatred of our Brother: An innocent nature could hate nothing that was innocent. In a word, so great is the commutation, that the Soul then hated onely that, *which* now onely it loves, that is, Sin.

And if we may bring *Anger* under this head, as being according to some a transient hatred, or at least very like it. This also, as unruly as now it is, yet then it vented it self by the measures of reason. There was no such thing as the transports of malice, or the violences of revenge: no rendring evill for evill, when *evil* was truly a *non entity*, and no where to be found. Anger then was like the sword of Justice, keen, but innocent and righteous. It did not act like fury, and then call it self zeal. It alwayes espoused Gods honour: nor ever kindled upon any thing but in order to a Sacrifice. It sparkled like the coal upon the Altar, with the fervours of piety, the heats of devotion, the sallies and Vibrations of an harmlesse activity

ty. In the next place, for the lightsome
 Passion of *Joy*. It was not that, which
 now often usurpes this name; that triv-
 ial, vanishing, superficial thing, that only
 gilds the apprehension, and playes upon
 the surface of the Soul. It was not the
 meer crackling of thorns, a suddain blase
 of the Spirit, the exultation of a tickled
 fancy, or a pleased appetite. Joy was
 then a masculine and a severething: the
 recreation of the Judgment, the Jubilee
 of reason: it was the result of a real good
 surely applyed. It commenced upon the
 solidities of Truth, and the substance of
 fruition. It did not run out in voice, or
 indecent Eruptions; but filled the Soul,
 as God does the Universe, silently and
 without noise. It was refreshing, but
 composed; like the pleasantness of
 youth tempered with the gravity of age;
 or the mirth of a festival *managed* with
 the silence of contemplation.

And on the other side for *Sorrow*. Had
 any losse or disaster made but room for
 grief, it would have moved according to

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the severe allowances of Prudence, and the proportions of the provocation. It would not have sallied out into complaint, or loudness, nor spread it self upon the face, and writ sad stories upon the forehead. No wringing of the hands, knocking the breast, or wishing ones self unborn; all which are but the ceremonies of sorrow, the pomp and ostentation of an effeminate grief: which speak not so much the greatness of the misery, as the smallness of the mind. Tears may spoil the eyes, but not wash away the affliction. Sighs may exhaust the man, but not eject the burthen. Sorrow then would have been as silent as Thoughts, as severe as Philosophy. It would have rested in inward sences; tacit dislikes: and the whole scene of it been transacted in sad and *silent* reflections.

Then again for *Hope*. Though indeed the fulness and affluence of mans enjoyments in the state of Innocence, might seem to leave no place for hope, in respect of any further addition, but only

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of the prorogation, and future continuance of what already he possessed. Yet doubtlesse, God who made no faculty but also provided it with a proper object, upon which it might exercise, and lay out it self, even in its greatest innocence, did then exercise mans hopes with the expectations of a better Paradise, or a more intimate admission to himself. For it is not imaginable, that *Adam* could fix upon such poor, thin enjoyments, as riches, pleasure, and the gayeties of an animal life. Hope indeed was alwaies the Anchor of the Soul, yet certainly it was not to catch or fasten upon such mud. And if as the Apostle sayes, *no man hopes for that which he sees*, much lesse could *Adam* then hope for such things as he saw thro.

And lastly, for the affection of *fear*. It was then the instrument of caution, not of anxiety; a guard, and not a torment to the breast that had it. It is now indeed an unhappiness, the disease of the Soul, it flies at a shadow, and makes more dangers than it avoids: it weakens the Judgment,

ment, and betrays the succours of reason. So hard is it to tremble, and not to err; and to hit the mark with a shaking hand. Then it fixed upon him that is on'y to be feared, God: and yet with a filial fear, which at the same time both fears, and loves. It was awe without amazement, dread without distraction. There was then a beauty even in this very paleness. It was the colour of devotion, giving a lustre to reverence, and a gloss to humility.

Thus did the Passions then act without any of their present jarres, combats, or repugnances; all moving with the beauty of uniformity, and the stilness of composure. Like a well-governed Army, not for fighting, but for rank and order. I confesse the Scripture does not expressly attribute these several endowments to *Adam* in his first estate. But all that I have said, and much more, may be drawn out of that short Aphorisme, *God made man upright, Eccl. 7. 29.* And since the opposite Weaknesses now infest the

nature of Man faln, if we will be true to the rule of contraries, we must conclude that those perfections were the lot of man innocent.

Now from this so exact & regular composition of the faculties, all moving in their due place, each striking in its proper time, there arose by natural consequence the crowning perfection of all, *A good Conscience*. For as in the Body, when the principal parts, as the *Heart* and *Liver*, do their offices, and all the inferiour, smaller vessels act orderly, and duly, there arises a sweet enioyment upon the whole, which we call *Health*. So in the Soul, when the supreme faculties of the Will and Understanding move regularly, the inferiour Passions and Affections following, there arises a serenity and complacency upon the whole Soul, infinitely beyond the greatest bodily pleasures, the highest quintessence & Elixar of worldly delights. There is in this case a kind of fragrancy, and spiritual perfume upon the Conscience; much like what *Isaac* spoke

spoke of his sons garments, *That the scent of them was like the smell of a field which the Lord had blessed.* Such a freshness and flavour is there upon the Soul, when daily watered with the actions of a virtuous life. Whatsoever is pure, is also pleasant.

Having thus surveyed the Image of God in the Soul of Man, we are not to omit now those characters of Majesty that God imprinted upon the Body. He drew some traces of his Image upon this also; as much as a spiritual Substance could be pictured upon a corporeal. As for the Sect of the *Anthropomorphites*, that from hence ascribe to God the figure of a Man, *eyes, hands, feet*, and the like, they are too ridiculous to deserve a confutation. They would seem to draw this impiety from the *letter* of the Scripture sometimes speaking of God in this manner. Absurdly, as if the mercy of Scripture expressions ought to warrant the blasphemy of our Opinions. And not rather shew us, that God condescends

to us, only to draw us to himself; and clothes himself in our likeness, only to win us to his own. The practice of the Papists is much of the same nature, in their absurd and impious picturing of God Almighty: but the wonder in them is the lesse, since the Image of a Deity may be a proper object for that, which is but the Image of a Religion. But to the purpose: *Adam* was then no lesse glorious in his externals; he had a beautiful body, as well as an immortal Soul. The whole compound was like a well-built Temple, stately without, & sacred within. The Elements were at perfect union and agreement in his body; and their contrary qualities served not for the dissolution of the compound, but the variety of the composure. *Galen*, who had no more Divinity, then what his Physick taught him, barely upon the consideration of this so exact frame of the body, challenges any one upon an hundred years study, to find, how any the least fibre, or most minute particle might be
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more commodiously placed, either for the advantage of use, or comeliness. His stature erect, and tending upwards to his Centre; his countenance Majestick and comely, with the lustre of a native beauty, that scorned the poor assistance of Art, or the attempts of Imitation. His body of so much quickness and agility, that it did not only contain, but also represent the Soul: for we might well suppose, tho where God did deposit so rich a Jewel, he would suitably adorn the Case. It was a fit work-house for spritely vivid faculties to exercise and exert themselves in. A fit tabernacle for an immortal Soul, not only to dwell in, but to contemplate upon: where it might see the World without travel; it being a lesser Scheme of the Creation, nature contracted, a little Cosmography or map of the Universe. Neither was the body then subject to distempers, to die by piece-meal, and languish under Coughs, Catarrs, or Consumptions. *Adam* knew no disease, so long as temperance from the forbidden fruit secured

cured him. Nature was his Physician; and Innocence, and Abstinence would have kept him healthful to immortality.

Now the Use of this point might be various, but at present it shall be only this: To remind us of the irreparable loss that we sustained in our first Parents, to shew us of how fair a portion *Adam* disinherited his whole posterity by one single prevarication. Take the picture of a man in the greenness & vivacity of his youth, and in the latter date and declensions of his drooping years, and you will scarce know it to belong to the same person: there would be more art to discern, then at first to draw it. The same, and greater is the difference between Man innocent and fallen. He is as it were a new kind or species; the plague of sin has even altered his nature, and eat into his very essentials. The Image of God is wiped out, the creatures have shook off his yoke, renounced his Sovereignty, & revolted from his dominion. Distempers and Diseases have shattered the excellent frame of his body;

body; and by a new dispensation, *Immortality is swallowed up of Mortality*. The same disaster, and decay also has invaded his spirituals: the passions rebel, every faculty would usurp and rule; and there are so many governours, that there can be no government. The light within us is become darkness; and the Understanding, that should be eyes to the blind faculty of the Will, is blind it self, and so brings all the inconveniences, that attend a blind follower under the conduct of a blind guid. He that would have a clear, ocular demonstration of this, let him reflect upon that numerous litter of strange, senseless, absurd Opinions, that crawl about the world, to the disgrace of Reason, and the unanswerable reproach of a broken Intellect.

The two great perfections, that both adorn, and exercise mans understanding are *Philosophy*, and *Religion*: For the first of these; take it even amongst the Professors of it, where it most flourished, and we shall find the very first notions of com-
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mon sense debauched by them. For there have bin such, as have asserted, *That there is no such thing in the world as Motion: That Contradictions may be true.* There has not been wanting one that has denied *Snow to be white.* Such a stupidity or wantonness had seized upon the most raised wits, that it might be doubted, whether the Philosophers, or the Owles, of *Athens* were the quicker sighted. But then for Religion, What prodigious, monstrous, mishapen births has the Reason of faine man produced! It is now almost six thousand years, that far the greatest part of the World has had no other Religion but Idolatry. And Idolatry certainly is the first-born of Folly, the great and leading paradox, nay, the very abridgment and sum total of all absurdities. For is it not strange, that a rationally man should worship an Oxe, nay the image of an Oxe? that he should fawn upon his Dog? bow himself before a Cat? adore Leeks and Garlicke, and shed penitential tears at the smell of a deified Onyon? Yet so did the
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Egyptians, once the famed masters of all arts and learning. And to go a little further; we have yet a stranger instance in *Isa. 44. 14. A man hews him down a tree in the wood, and part of it he burns, in the 16. ver. and in the 17. ver. With the residue thereof he maketh a God. With one part he furnishes his Chimney, with the other his Chappel. A strange thing, that the fire must first consume this part, and then burn Incense to that. As if there was more Divinity in one end of the stick, then in the other; or, as if it could be graven and painted omnipotent, or the nails and the hammer could give it an Apotheosis. Briefly, so great is the change, so deplorable the degradation of our nature, that whereas before we bore the Image of God, we now retain only the Image of Men.*

In the last place, we learn from hence the Excellency of Christian Religion, in that it is the great and only means that God has sanctified and designed to repair the breaches of Humanity, to set fallen man upon

upon his legs again, to clarify his Reason, to rectifie his Will, and to compose and regulate his affections. The whole business of our Redemption is in short only to rub over the defaced copy of the Creation, to re-print Gods Image upon the Soul, and (as it were) to set forth Nature in a second, and a fairer edition.

The recovery of which lost Image, as it is Gods pleasure to command, and our duty to endeavour, so it is in his power only to effect.

To whom be rendred and ascribed, as is most due, all praise, might, majesty and dominion, both now and for evermore. Amen.

F I N I S.

A
SERMON

PREACHED
BEFORE THE
COURT
At Christ-Church Chappel
IN
OXFORD.

By ROBERT SOUTH, D.D.
Publick Orator to the University of
Oxford, and Chaplain to the
Lord High Chancellor of
ENGLAND.

OXFORD,
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To the Right Honourable
EDWARD

Earl of *CLARENDON*,

Lord High Chancellor of *England*, and Chancellor of
the University of *Oxon.* and one of *His Majesties*
most Honourable Privy Council.

My Lord,



*Though to prefix so great a
Name to so mean a Piece,
seems like enlarging the En-
trance of an house, that af-
fords no Reception : yet,
since there is nothing can warrant the Pub-
lication of it, but what can also Command
it; the work must think of no other Patro-
nage, then the same that adorns, and protects
its Author. Some indeed vouch great Names,
because they think they deserve, but I, be-
cause I need such : and had I not more occa-
sion then many others, to see and converse
with, your Lordships Candour and proneness
to pardon, there is none had greater cause to
dread your Judgment ; and thereby in some
part*

The Epistle Dedicatory.

part I venture to commend my own. For all know, who know your Lordship, that in a Nobler respect, than either that of Government, or Patronage, you represent and Head the best of Universities: and have Travelled over too many Nations, and Authors, to encourage any one that understands himself, to appear an Author in your Hands: who seldome read any Books to inform your self, but only to countenance and credit them. But, my Lord, what is here Published, pretends no Instruction, but only Homage; while it teaches many of the VWorld, it only describes your Lordship; VWho have made the ways of Labour and Vertu, of doing, and doing Good, your Business and your Recreation, your Meat and your Drink, and, I may add also, your Sleep. My Lord, the Subject here treated of, is of that Nature, that it would seem but a Chimera, and a bold Paradox, did it not in the very Front carry an Instance to exemplifie it; and so by the Dedication convince the VWorld, that the Discourse it self was not impracticable. For such ever was, and is, and will be the Temper

The Epistle Dedicatory.

Of the generality of mankind, that, while I send men for Pleasure, to Religion, I cannot but expect, that they will look upon me, as only having a mind to be pleasant with them my self: nor are men to be Worded into new Tempers, or Constitutions: and he that thinks, that any one can persuade, but He that made the World, will find that he does not well understand it.

My Lord, I have obeyed your Command, for such must I account your Desire, and thereby Design, not so much the Publication of my Sermon, as of my Obedience: for, next to the Supream Pleasure described in the ensuing Discourse, I enjoy none greater, then in having any opportunity to declare my self,

Your Lordships very Humble Servant,

and Obliged Chaplain,

Robert South.

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P R E A C H E D
A T
C O V R T, &c.

Proverbs 3. 17.

Her Ways are Ways of Pleasantness.



He Text relating to something going before, must carry our Eye back to the 13 verse, where we shall find, that the thing, of which these words are affirmed, is Wisdom: A Name by which

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the Spirit of God was here pleased to express to us Religion, and thereby totell the world, what before it was not aware of, and perhaps will not yet believe, that those two great things that so engross the desires and designs of both the Nobler and Ignobler sort of mankind, are to be found in Religion; namely, *wisdom* and *Pleasure*; and that the former is the direct way to the latter, as Religion is to Both.

That Pleasure is mans chietest good, (because indeed it is the perception of Good that is properly pleasure) is an assertion most certainly true, though under the common acceptance of it, not only false, but odious: for according to this, pleasure and sensuality pass for terms equivalent; and therefore, he that takes it in this sence, alters the Subject of the discourse. Sensuality is indeed a part, or rather one kind of pleasure, such an one as it is. For Pleasure in general, is the consequent apprehension of a suitable Object, suitably applied to a rightly disposed faculty; and so must be conversant,
both

both about the faculties of the Body, and of the Soul respectively; as being the result of the fruitions belonging to Both.

Now amongst those many Arguments, used to press upon men the exercise of Religion, I know none that are like to be so successful, as those that answer, and remove the prejudices that generally possess, and barr up the Hearts of men against it: amongst which, there is none so prevalent in Truth, though so little owned in Pretence, as that it is an Enemy to mens pleasures, that it bereaves them of all the sweets of Converse, dooms them to an absurd and perpetual Melancholy, designing to make the world nothing else but a great Monastery. With which notion of Religion, Nature and Reason seems to have great cause to be dissatisfied. For since God never Created any faculty, either in Soul or Body, but withal prepared for it a futable object, and that in order to its gratification; can we think that Religion

was designed only for a Contradiction to Nature? and with the greatest and most irrational Tyranny in the World to tantalize, and tie men up from enjoyment, in the midst of all the opportunities of enjoyment? to place men with the furious affections of hunger, and thirst in the very bottome of Plenty; and then to tell them that the envy of providence has sealed up every thing that is *fitable* under the Character of *unlawful*? For certainly, first to frame appetites fit to receive pleasure, and then to interdict them with a *Touch not, tast not*, can be nothing else, then onely to give them occasion to devour, and prey upon themselves; and so to keep men under the perpetual Torment of an unsatisfied Desire: a thing hugely contrary to the natural felicity of the Creature, and consequently to the wisdom, and goodness of the great Creator.

He therefore that would persuade men to Religion, both with Art and efficacy, must found the persuasion of it upon

upon this, that it interferes not with any rational pleasure, that it bids no body quit the enjoiment of any one thing that his Reason can prove to him, ought to be enjoyed. 'Tis confessed, when through the cross circumstances of a mans temper or condition, the Enjoyment of a pleasure would certainly expose him to a greater inconvenience, then Religion bids him quit it; that is, it bids him prefer the endurance of a lesser evil before a greater, and Nature itself does no less. Religion therefore intrenches upon none of our Priviledges, invades none of our Pleasures; it may indeed sometimes command us to *change*, but never totally to *abjure* them.

But it is easily foreseen, that this Discourse will in the very beginning of it be encountred by an Argument from Experience, and therefore not more obvious than strong; namely, that it cannot but be the greatest trouble in the world for a man thus (as it were) even to shake off himself, and to defie his Nature, by a
perpe-

perpetual thwarting of his innate Appetites and Desires; which yet is absolutely necessary to a severe and impartial prosecution of a Course of Piety: nay, and we have this asserted also, by the Verdict of Christ himself, who still makes the Disciplines of self-denial and the Cross, those terrible blows to flesh and blood, the indispensable requisits to the being of his Disciples. All which being so, would not he that should be so hardy as to attempt to persuade men to Piety from the pleasures of it, be liable to that invective taunt from all mankind, that the Israelites gave to *Moses*; *Wilt thou put out the eyes of this People?* Wilt thou persuade us out of our first Notions? Wilt thou demonstrate, that there is any delight in a Cross, any Comfort in violent abridgments, and which is the greatest Paradox of all, that the highest Pleasure is to abstain from it?

For answer to which, it must be confessed, that all Arguments whatsoever against Experience are fallacious; and therefore

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in order to the Clearing of the Assertion lay'd down, I shall premise these two Considerations.

1. That Pleasure is in the Nature of it a Relative thing, and so imports a peculiar Relation and Correspondence to the state and condition of the Person to whom it is a Pleasure. For as those who Discourse of Atoms affirm that there are Atoms of all forms, some round, some triangular, some square, and the like; all which are continually in motion, and never settle till they fall into a fit circumscription or place of the same figure: So there are the like great diversities of Minds and Objects; whence it is, that this Object striking upon a mind thus or thus disposed, flies off, and rebounds without making any impression; but the same luckily hapning upon another of a Disposition as it were framed for it, is presently catcht at, and greedily clasped into the nearest Unions and Embraces.

2. The other thing to be considered; is this, That the Estate of all men by Nature

ture is more or less different from that estate, into which, the same persons do, or may pass, by the exercise of that which the Philosophers called Virtue, and into which men are much more effectually and sublimely translated by that which we call Grace; that is, by the supernatural overpowring operation of Gods Spirit. The difference of which two estates consists in this; that in the former the sensitive appetites rule and domineer; in the latter the Supreme faculty of the Soul, called Reason, sways the Scepter, and acts the whole man above the irregular demands of Appetite and Affection.

That the distinction between these two is not a meer figment, framed only to serve an Hypothesis in Divinity; and that there is no man but is really under one, before he is under the other, I shall prove, by shewing a Reason why it is so, or rather indeed why it cannot but be so. And it is this: Because every man in the beginning of his life, for several years is capable only of exercising his sensitive

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faculties and desires, the use of Reason not shewing it self till about the Seventh Year of his Age; and then at length but (as it were) dawning in very imperfect Essays and Discoveries. Now it being most undeniably evident that every Faculty and Power grows stronger and stronger by exercise; is it any wonder at all, when a man for the space of his first six years, and those the years of ductility and impression, has been wholly ruled by the propensions of sense, at that age very eager and impetuous; that then after all, his Reason beginning to exert and put forth it self, finds the man prepossess'd and under another power: so that it has much adoe by many little steps, and gradual conquests, to recover its prerogative from the usurpations of appetite, and so to subject the whole man to its Dictates: the difficulty of which is not conquered by some men all their Days. And this is one true ground of the Difference between a state of Nature, and a state of Grace, which some are pleased to scoff at

at in Divinity, who think that they confute all that they laugh at, not knowing that it may be solidly evinced by meer Reason and Philosophy.

These two considerations being premised, namely, That Pleasure implies a proportion and agreement to the respective States and Conditions of men; and that the state of men by Nature is vastly different from the estate into which Grace or Vertue transplants them; all that Objection levelled against the foregoing Assertion is very easily resolvable.

For there is no doubt, but a man, while he resigns himself up to the Brutish guidance of sense and appetite; has no relish at all for the Spiritual, refined delights of a Soul Clarified by Grace and Vertue. The pleasures of an Angel can never be the pleasures of a Hogg. But this is the thing that we contend for; that a man having once advanced himself to a state of Superiority over the Control of his inferior Appetites, finds an infinitely more solid and sublime pleasure in

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the Delights proper to his Reason, then the same person, had ever conveyed to him by the bare ministry of his Senses. His taste is absolutely changed, and therefore that which pleased him formerly, becomes flat and insipid, to his Appetite now grown more Masculine and levere. For as age and maturity passes a real and a marvellous Change upon the Dyet and recreations of the same person; so that no man at the Years and Vigour of Thirty, is either fond of Sugar-plums or Rattles: In like manner, when Reason, by the assistance of Grace, has prevailed over, and outgrown the encroachments of Sense, the delights of Sensuality are to such an one but as an Hobby-horse would be to a Councillour of State; or as tattle, as a bundle of Hay to an Hungry Lyon. Every alteration of a mans Condition infallibly inferrs an alteration of his Pleasures.

The Athenians laugh the Physiognomist to Scorn, who pretending to read mens minds in their foreheads, described

Socrates

172 *A Sermon Preach'd*

Socrates for a crabbed, lustful, proud, ill-natured Person; they knowing how directly contrary he was to that Dirty Character. But *Socrates* bid them forbear laughing at the man, for that he had given them a most exact account of his nature; but what they saw in him so contrary at the present, was from the conquest that he had got over his Natural disposition by Philosophy. And now let any one consider, whether that *Anger*, that *Revenge*, that *VVantonness* and *Ambition*, that were the proper pleasures of *Socrates*, under his Natural temper of crabbed, lustful, and proud, could have at all affected or enamour'd the mind of the same *Socrates*, made gentle, chaste and humble by Philosophy.

Aristotle says, that were it possible to put a Young mans eye into an Old mans head, he would see as plainly and clearly as the other; so could we infuse the inclinations and principles of a Vertuous person into him that prosecutes his debauches with the greatest Keeness of desire, and

and sence of Delight, he would loath and reject them as heartily, as he now pursues them. *Diogenes* being asked at a Feast, why he did not continue eating as the rest did, answered him that asked him with another question, Pray why do you eat? Why saies he, for my pleasure; why so, saies *Diogenes*, do I abstain for my Pleasure; and therefore the vain, the Vicious and Luxurious person argues at an high rate of inconsequence, when he makes his particular desires, the general measure of other mens delights. But the case is so plain, that I shall not upbraid any mans understanding by endeavouring to give it any farther Illustration.

But still, after all, I must not deny that the change and passage from a state of Nature, to a state of Vertue, is laborious, and consequently irksome and unpleasant: and to this it is, that all the fore-mentioned expressions of our Saviour do allude. But surely the baseness of one condition, and the generous excellency of the other is a sufficient Argument to induce

induce any one to a change. For as no man would think it a desirable thing, to preserve the Itch upon himself, only for the Pleasure of Scratching, that attends that loathsome distemper: so neither can any man, that would be faithful to his Reason, yield his Ear to be bored through by his domineering appetites, and so choose to serve them for ever, only for those poor, thin gratifications of sensuality that they are able to reward him with. The ascent up the hill is hard and tedious, but the serenity and fair prospect at the Top, is sufficient to incite the Labour of undertaking it, and to reward it being undertook. But the difference of these two conditions of men, as the foundation of their different pleasures, being thus made out; to press men with arguments to pass from one to the other, is not directly in the way, or design of this Discourse.

Yet before I come to declare positively the pleasures that are to be found in the ways of Religion: one of the grand duties

ties of which is stated upon Repentance; a thing expressed to us by the grim names of Mortification, Crucifixion, and the like: and that I may not proceed only upon absolute Negations, without some Concessions; we will see, whether this so harsh, dismal, and affrighting duty of Repentance is so entirely Gall, as to admit of no mixture, no allay of sweetness; to reconcile it to the Apprehensions of Reason and Nature.

Now Repentance consists properly of two things,

1. Sorrow for Sin.

2. Change of Life.

A word briefly of them both.

1. And first for *Sorrow for Sin*: Usually, the sting of Sorrow is this, that it neither removes nor alters the thing we sorrow for; and so is but a kind of reproach to our Reason, which will be sure to accost us with this Dilemma. Either the thing, we sorrow for, is to be remedied, or it is not: If it is, why then do we spend the time in mourning, which should be

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spent in an active applying of Remedies; but if it is not; then is our Sorrow Vain and Superfluous, as tending to no real Effect. For no man can weep his Father or his Friend out of the Grave, or mourn himself out of a Bankrupt condition. But this Spiritual Sorrow is effectual to one of the greatest and highest Purposes, that mankind can be Concerned in. It is a means to avert an impendent wrath, to disarm an offended Omnipotence; and even to fetch a Soul out of the very jawes of Hell. So that the End and Consequence of this sorrow, sweetens the sorrow itself: and as Solomon says, *In the midst of laughter, the heart is sorrowful*; so in the midst of sorrow here, the heart may rejoyce: for while it mourns, it reads; *That those that mourn shall be comforted* and so while the penitent weeps with one eye, he views his Deliverance with the other. But then for the External expressions, & vent of Sorrow; we know that there is a certain pleasure in weeping; it is the Discharge of a big and swelling

swelling grief, of a full and a strangling discontent : and therefore he that never had such a burden upon his heart, as to give him opportunity thus to ease it, has one pleasure in this *World*, yet to Come.

2. As for the other part of Repentance, which is change of life, this indeed may be troublesome in the Entrance; but it is but the first bold onset, the first resolute Violence and invasion upon a vicious habit, that is so sharp and afflicting. Every impression of the Lancet Cuts, but it is the first only that Smarts. Besides, it is an Argument hugely unreasonable, to plead the Pain of passing from a Vicious Estate, unless it were proved, that there was none in the continuance under it : But surely, when we read of the *Service*, the *Bondage*, and the *Captivity* of Sinners, we are not entertain'd only with the Air of Words, and Metaphors; and instead of Truth, put off with Similitudes. Let him that sayes it is a trouble to refrain from a Debauch, convince us, that it is not a greater to undergoe one:

and that the Confessor did not impose a shrewd Penance upon the Drunken man, by bidding him go and be drunk again: and that lisping, raging, redness of Eyes, and what is not fit to be named in such an Audience, is not more toilsome, then to be clean, and quiet, and discreet, and respected for being so. All the trouble that is in it, is the trouble of being sound, being cured, and being recovered. But if there be great arguments for Health, then certainly, there are the same for the obtaining of it: and so keeping a due proportion between Spirituals and Temporals, we neither have, nor pretend to greater Arguments for Repentance.

Having thus now, cleared off all, that by way of Objection can lie against the Truth asserted, by showing the proper Qualification of the Subject, to whom only the *ways of Wisdom*, can be *ways of Pleasantness*; for the further prosecution of the matter in hand, I shall show what are those properties that are so peculiarly set off, and enhance the Excellency of this Pleasure.

I. The first is, That it is the proper pleasure of that part of man, which is the largest and most comprehensive of Pleasure, and that is his mind : a substance of a boundless comprehension. The mind of man is an Image, not only of Gods Spirituality, but of his Infinity. It is not like any of the Sences, limited to this or that kind of object : as the sight intermeddles not with that which affects the smell : but with an universal superintendence, it arbitrates upon, and takes them in all. It is (as I may so say) an Ocean, into which all the little Rivolets of Sensation, both External & Internal, discharge themselves. It is framed by God to receive all and more then Nature can afford it, and so to be its own motive to seek for something above Nature. Now this is that part of man, to which the Pleasures of Religion properly belong : and that in a double respect.

1. In reference to Speculation, as it sustains the name of Understanding,

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2. In reference to Practice, as it sustains the name of Conscience.

1. And first for Speculation: the pleasures of which have been sometimes so great, so intense, so ingrossing of all the Powers of the Soul, that there has been no room left for any other Pleasure. It has so called together all the Spirits to that one Work, that there has bin no supply to carry on the Inferior operations of Nature. Contemplation feels no Hunger, nor is sensible of any Thirst, but of that after knowledge. How frequent and exalted a Pleasure did *David* find from his Meditation in the Divine Law! *all the day long* it was the Theam of his Thoughts. The affairs of State, the government of his Kingdom, might indeed employ, but it was this only that *refresh'd* his mind.

How short of this are the delights of the Epicure! how vastly disproportionate are the Pleasures of the Eating, and of the Thinking man! indeed as different as the silence of an *Archimedes* in the study of a Problem, and the stilness of a Sow at her wash

wash. Nothing is comparable to the pleasure of an Active, and a prevailing thought: a thought prevailing over the difficulty and obscurity of the Object, and refreshing the Soul with new discoveries, and images of things, and thereby extending the Bounds of Apprehension, and (as it were) enlarging the Territories of Reason.

Now this pleasure of the Speculation of Divine things, is advanced upon a double Account.

1. The Greatness.

2. The newness of the Object.

1. And first for the greatness of it. It is no less then the great God himself, and that both in his Nature, and his Works. For the Eye of Reason, like that of the Eagle, directs it self chiefly to the Sun, to a glory that neither admits of a Superior, nor an Equal. Religion carries the Soul to the study of every Divine Attribute.

It poses it with the amazing thoughts of Omnipotence; of a Power able to fetch up such a Glorious Fabrick, as this

of the world, out of the Abyſs of Vanity and Nothing, and able to throw it back into the ſame Original Nothing again. It drowns us in the ſpeculation of the Divine Omnſcience; that can maintain a ſteady infallible comprehension of all Events in themſelves Contingent and Accidental; and certainly know that, which does not certainly exiſt. It confounds the greateſt ſubtilties of Speculation, with the Riddles of Gods Omnipreſence; that can ſpread a ſingle Individual ſubſtance through all ſpaces; and yet without any commenſuration of parts to any, or circumscription *within* any, though totally in every one. And then for his Eternity; which *non-pluſſes* the Strongeſt and Cleareſt Conception, to comprehend how one ſingle Act of Duration, ſhould measure all Periods and Portions of time without any of the diſtinguiſhing parts of Succeſſion. Likewise for his Juſtice; which ſhall prey upon the ſinner for ever, ſatisfying it ſelf by a perpetual Miracle, rendring the

Creat

Creature immortal in the midst of the flames; alwayes consuming, but never consumed. With the like wonders we may entertain our Speculations from his Mercy; his Beloved, his Triumphant Attribute; an Attribute, if it were possible, something more then Infinite; for even his Justice is so, and his Mercy transcends that. Lastly, we may contemplate upon his supernatural, astonishing workes; particularly in the Resurrection, and reparation of the same numerical Body, by a reunion of all the scattered Parts, to be at length disposed of into an estate of Eternal woe or Bliss; as also the greatness and strangeness of the Beatifick Vision; how a created Eye should be so fortified, as to bear all those Glories that stream from the fountain of uncreated Light; the meanest expression of which Light, is, that it is unexpressible. Now what great and high Objects are these for a Rational Contemplation to busy it self upon! Heights that scorn the reach of our Prospect; and Depths in which the tallest

lest Reason will never touch the Bottom; yet surely the pleasure arising from thence is Great and Noble; for as much as they afford perpetual matter and imployment to the inquisitiveness of Humane Reason, and so are large enough for it to take its full scope and range in: Which when it has suck'd & dreined the utmost of an Object, naturally layes it aside, and neglects it as a dry and an Empty thing.

2. As the things belonging to Religion entertain our Speculation with great Objects, so they entertain it also with new. And novelty we know is the great parent of pleasure; upon which account it is that men are so much pleased with Variety, and Variety is nothing else but a continued Novelty. The Athenians, who were the profest and most diligent Improvers of their Reason, made it their whole business *to hear or to tell some new thing*: for the truth is, Newness especially in great matters, was a worthy entertainment for a searching mind; it was (as I may so say) an High Tast

Tast fit for the relish of an Athenian Reason. And thereupon the meer un- heard of strangeness of *Jesus* and the Resurrection, made them desirous to hear it discoursed of to them again, 17. *Acts* 23. But how would it have employed their searching Faculties, had the Mystery of the Trinity, and the Incarnation of the Son of God, and the whole Oeconomy of mans Redemption, been explained to them! For how could it ever enter into the thoughts of Reason, that a satisfaction could be paid to an Infinite Justice? Or, that two Natures so unconceivably different, as the Humane and Divine, could unite into one person? The knowledge of these things could derive from nothing else but pure Revelation, and consequently must be purely New to the highest discourses of meer Nature. Now that the Newness of an Object so exceedingly pleases and strikes the mind, appears from this one consideration; that every thing pleases more in expectation than fruition: and expectation supposes

a thing as yet new, the hoped for discovery of which is the Pleasure that entertains the expecting, and enquiring mind: Whereas Actual discovery (as it were) rifies and deflours the Newness and Freshness of the Object, and so for the most part makes it Cheap, Familiar and Contemprible.

It is clear therefore, that, if there be any pleasure to the mind from speculation; and if this pleasure of speculation be advanced by the greatness and newness of the things contemplated upon; all this is to be found in the ways of Religion.

2. In the next place, Religion is a pleasure to the mind, as it respects Practice; and so sustains the Name of Conscience. And Conscience undoubtedly is the great Repository and Magazine of all those pleasures that can afford any solid refreshment to the Soul. For when this is calm, and serene, and absolving, then properly a man enjoys all things, and what is more, Himself, for that he must do, before he can enjoy any thing else.

But

But it is only a Pious life, lead exactly by the rules of a severe Religion, that can authorize a mans Conscience to speak comfortably to him: It is this that must word the sentence, before the Conscience can pronounce it; and then it will do it with Majesty and Authority; It will not whisper, but proclaim a Jubilee to the mind. It will not drop, but pour in oile upon the wounded heart. And is there any pleasure comparable to that which springs from hence! The Pleasure of Conscience is not only greater then all other Pleasures, but may also serve instead of them: for they only please and affect the mind *in Transitu*, in the pitiful narrow compass of actual fruition; whereas that of Conscience entertains and feeds it a long time after with durable, lasting reflections.

And thus much for the first ennobling property of the Pleasure belonging to Religion, namely, that it is the pleasure of the mind, and that both, as it relates to Speculation, and is call'd the Under-
standing

standing; and as it relates to Practice, and is called the Conscience.

2. The second ennobling property of it is, that it is such a pleasure as never satiates, or wearies : for it properly affects the Spirit, and a Spirit feels no weariness, as being priviledged from the causes of it. But can the Epicure say so of any of the pleasures that he so much dotes upon ? Do they not expire, while they satisfy ? and after a few minutes refreshment, determine in loathing and uneasiness ? How short is the Interval between a pleasure and a Burden ? How undiscernable the Transition from one to the other ? Pleasure dwells no longer upon the Appetite, then the necessities of Nature, which are quickly, and easily provided for ; and then all that follows, is a load and an oppression. Every morsel to a satisfied Hunger, is only a new Labour to a tired Digestion. Every draught to him that has quencht his Thirst, is but a further quenching of Nature ; a provision for Rheum and Diseases ;

eases; a drowning of the quickness, and activity of the Spirits.

He that prolongs his meals, and sacrifices his Time, as well as his other Conveniences, to his Luxury, how quickly does he out-fit his pleasure? and then how is all the following time bestowed upon Ceremony and Surfet: till at length after a long fatigue of Eating, and Drinking, and Babling, he concludes the great work of Dineing Gentilely, and so makes a shift to rise from Table, that he may lye down upon his Bed: Where, after he has slept himself into some use of Himself, by much adoe he staggers to his Table again, and there acts over the same Brutiſh Scene: so that he passes his whole life in a dozed Condition between sleeping, & waking, with a kind of drowſiness, and confusion upon his Sences; which, what pleasure it can be, is hard to conceive; all that is of it, dwels upon the tipp of his Tongue, and within the compals of his Palat; a worthy prize for a man to purchase with the loss of his Time, his Reason, and Himself.

Nor

Nor is that man less deceived, that thinks to maintain a constant tenure of Pleasure, by a continual pursuit of Sports and Recreations: For it is most certainly True of all these things, that as they refresh a man when he is weary, so they weary him when he is refresh'd; Which is an evident Demonstration that God never designed the use of them to be continual; by putting such an emptiness in them, as should so quickly fail and lurch expectation.

The most Voluptuous, and loose person breathing, were he but tyed to follow his Hawks, and his Hounds, his Dice, and his Courtships every day, would find it the greatest Torment, and Calamity that could befall him; he would flie to the *Mines* and the *Gallies* for his Recreation, and to the Spade and the Mattock for a Diversion from the misery of a Continuall un-intermitted Pleasure.

But on the contrary, the Providence of God has so ordered the Course of things, that there is no Action, whose use

usefulness has made it the matter of Duty and of a Profession, but a man may bear the continual pursuit of it, without loathing or Satiety: The same Shop and Trade, that employs a man in his Youth, employs him also in his Age. Every morning he rises fresh to his Hammer & his Anvil; he passes the Day singing: Custom has naturalized his Labour to him: His Shop is his Element, and he cannot with any enjoyment of himself live out of it. Whereas, no Custom can make the painfulness of a Debauch easy, or pleasing to a man; since nothing can be pleasant that is Unnatural. But now, if God has interwoven such a pleasure with the works of our ordinary Calling; how much superior and more refined must that be, that arises from the survey of a Pious & well governed Life! Surely, as much as Christianity is nobler than a Trade.

And then, for the Constant freshness of it, it is such a pleasure as can never cloy or overwork the mind: for, surely no

man was ever weary of *thinking*, much less of thinking that he had done well or vertuously, that he had conquered such and such a Temptation, or offered Violence to any of his Exorbitant Desires. This is a delight that grows and improves under thought and reflexion: and while it exercises, does also endear it self to the mind; at the same time imploying and inflaming the Meditations. All pleasures that affect the Body, must needs weary, because they transport, and all Transportation is a Violence; and no Violence can be lasting, but determines upon the falling of the Spirits, which are not able to keep up that height of motion that the Pleasure of the Senses raises them to. And therefore how inevitably does an immoderate laughter end in a sigh? which is only Natures recovering it self after a force done to it. But the Religious Pleasures of a well disposed mind, moves gently, and therefore constantly; it does not affect by Rapture and Extasie, but is like the pleasure of Health, which

is

is Still and Sober, yet Greater and Stronger, then those that *call up* the Senses with grosser and more affecting impressions. God has given no man a Body as strong as his Appetites; but has corrected the Boundlessness of his Voluptuous desires, by stinting his strengths, and contracting his Capacities.

But to look upon those pleasures also; that have an higher object than the Body; as those that spring from honour and grandeur of Condition, yet we shall find; that even these are not so fresh and constant, but the Mind can nauseate them; and quickly feel the thinness of a popular Breath. Those that are so fond of Applause while they pursue it, how little do they taste it when they have it! Like lightning, it only flashes upon the face and is gone, and it is well if it does not hurt the man. But for greatness of Place, though it is fit and necessary, that some persons in the world should be in love with a splendid servitude, yet certainly they must be much beholding to their

own fancy, that they can be pleased at it. For he that rises up early, and goes to bed late, only to receive Addresses, to read and answer Petitions, is really as much tied and abridged in his freedom, as he that waits all that time to present one. And what pleasure can it be to be encumbered with Dependances, throng'd and surrounded with Petitioners? and those perhaps sometimes all Suitors for the same thing: whereupon all but one will be sure to depart grumbling, because they misse of what they think their due: and even that one scarce thankful, because he thinks he has no more than his due. In a word, if it is a pleasure to be envied and shot at, to be maligned *standing*, and to be despised *falling*, to endeavour that which is impossible, which is to please all, and to suffer for not doing it; then is it a pleasure to be great, and to be able to dispose of mens fortunes and preferments.

But further, to proceed from hence to yet an higher degree of Pleasure, indeed

the

the highest on this side that of Religion; which is the pleasure of Friendship and Conversation. Friendship must confessedly be allowed, the Top, the Flower, and Crown of all Temporal enjoyments. Yet has not this also its flaws, and its dark side? For is not my Friend a man, and is not Friendship subject to the same Mortality and Change that men are? And in case a man loves, and is not loved again, does he not think that he has cause to hate as heartily, and ten times more eagerly then ever he loved? and then *to be* an Enemy, and once *to have* *bin* a Friend, does it not embitter the Rupture, and aggravate the Calamitie? But admitting that my Friend continues so to the end, yet in the mean time, is he all Perfection, all Vertue, and Discretion? Has he not *humours* to be endured, as well as *kindnesses* to be enjoyed? And am I sure to smell the Rose, without sometimes feeling the Thorn?

And then lastly for Company; though it may *Reprieve* a man from his Melancholy,

choly, yet it cannot secure him from his Conscience, nor from sometimes being alone! And what is all that a man enjoys, from a weeks, a months, or a years converse, comparable to what he feels for one hour, when his Conscience shall take him aside and rate him by himself!

In short, run over the whole Circle of all Earthly Pleasures, and I dare affirm, that had not God secured a man a solid pleasure from his own Actions, after he had rolled from one to another, and enjoyed them all, he would be forced to complain, that either they were not indeed Pleasures, or that Pleasure was not Satisfaction.

3. The third ennobling property of the Pleasure that accreus to a man from Religion, is, that it is such an one as is in no bodies power, but only in his that has it; so that he that has the Property, may be also sure of the Perpetuity. And tell me so of any outward enjoyment, that Mortality is capable of. We are generally

rally at the mercy of mens Rapine, Avarice, and Violence, whether we shall be happy or no. For if I build my felicity upon my Estate or Reputation, I am happy as long as the Tyrant, or the Railer will give me leave to be so. But when my concernment takes up no more room or compass, then my self; then so long as I know where to breath, and to exist, I know also where to be happy: for I know I may be so in my own Breast, in the Court of my own Conscience, where if I can but prevail with my self *to be Innocent*, I need bribe neither Judge nor Officer to be *pronounced* so. The pleasure of the Religious man, is an easie and a portable pleasure, such an one as he carries about in his bosome, without alarming either the Eye or Envy, of the world. A man putting all his pleasures into this one, is like a Travellers putting all his goods into one Jewel: the Value is the same, and the Convenience greater.

There is nothing that can raise a man

to that generous absoluteness of condition, as neither to cringe, to fawn, or to depend meanly ; but that which gives him that happiness within himself, for which men depend upon others. For surely I need salute no great mans Threshold, sneak to none of his Friends or Servants, to speak a good word for me to my Conscience. It is a noble, and a sure Defiance of a great Malice, backt with a great Interest; which, yet can have no advantage of a man, but from his own Expectations of something that is without himself. But if I can make my Duty my delight; if I can feast, and please, and carels my mind with the pleasures of worthy Speculations, or vertuous practices, let Greatness and Malice vex and abridge me if they can : my Pleasures are as free as my Will ; no more to be controlled then my Choice, or the unlimited range of my Thoughts and my Desires.

Not is this kind of Pleasure only out of the reach of any outward Violence;

but
that

but even those things also, that make a much closer impression upon us, which are the irresistible decays of Nature, have yet no influence at all upon this. For when Age it self, which of all things in the world, will not be baffled or defied, shall begin to Arrest, Seize, and remind us of our Mortality, by Pains, Aches, deadness of Limbs, and dulness of Sences; yet then the pleasure of the mind, shall be in its full Youth, Vigour, and Freshness. A Palsie may as well shake an Oak, or a Feaver dry up a Fountain, as either of them shake, dry up, or impair the delight of Conscience. For it lies within, it Centers in the heart, it grows into the very substance of the Soul; so that it accompanies a man to his Grave; he never out-lives it, and that for this cause only, because he cannot out-live himself.

And thus I have endeavour'd to describe the Excellency of that *Pleasure* that is to be found in the *ways* of a *Religious*

ligidus *Wisdom*, by those excellent properties that do attend it; which whether they reach the Description that has been given them, or no, every man may convince himself, by the best of Demonstrations, which is his own tryal.

Now, from all this Discourse, this I am sure, is a most natural and direct consequence, that if the *ways of Religion*, are not *wayes of Pleasantness*, they are not truly and properly *wayes of Religion*. Upon which ground, it is easie to see what judgment is to be passed upon all those affected, uncommanded, absurd Auste-rities, so much prized, and exercised by some of the Romish Profession. Pilgrimages, going barefoot, Hair-shirts, and Whips, with other such Gospel-Artillery, are their only helps to Devotion: Things never enjoyned, either by the Prophets under the Jewish, or by the Apostles under the Christian Oeconomy; who yet surely understood the proper, and the most efficacious Instru-
ments

ments of Piety, as well as any Confessor, or Fryar of all the Order of St. Francis, or any Casuist whatsoever.

It seems, that with them, a man sometimes cannot be a Penitent, unless he also turns Vagabond, and foot it to *Ferusalem*; or wanders over this or that part of the world to visit the Shrine of such or such a pretended Saint; though perhaps in his life, ten times more ridiculous than themselves: thus, that which was *Cains* Curse, is become their Religion. He that thinks to expiate a Sin by going barefoot, does the Penance of a Goose; and only makes one Folly, the Attainment of another. *Paul* indeed was Scourged and Beaten by the Jewes, but we never read that he Beat or Scourged himself: and if they think that his keeping under of his *Body* imports so much; they must first prove, that the Body cannot be kept under by a Vertuous mind, and that the mind cannot be made Vertuous but by a Scourge; and consequently

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ly that *Thongs* and *Whipcord* are means of Grace, and things necessary to Salvation. The Truth is, if mens Religion lyes no deeper then their Skin, it is possible that they may Scourge themselves into very great Improvements.

But they will find that *Bodily exercise* touches not the Soul; and that neither *Pride*, nor *Lust*, nor *Covetousness*, nor any other Vice was ever Mortified by Corporal Disciplines: 'tis not the Back, but the Heart that must Bleed for sin: and consequently, that in this whole course they are like men out of their way; let them Slash on never so fast, they are not at all the nearer to their Journyes end: and howsoever they deceive themselves and others, they may as well expect to bring a Cart, as a Soul to Heaven by such means. What Arguments they have to beguile poor Simple, unstable Souls with, I know not; but surely the *Practical* *Casualistical*, that is, the *Principal*, *Vital*
part

part of their Religion savours very little of Spirituality.

And now upon the result of all, I suppose that to exhort men to be Religious, is only in other words to exhort them to take their Pleasure. A Pleasure High, Rational, and Angelical; a pleasure, embased with no appendant sting, no consequent Loathing, no Remorses, or bitter farewels. But such an one, as being Honey in the Mouth, never turns to Gall or Gravel in the Belly. A pleasure made for the Soul and the Soul for that; suitable to its Spirituality, and equal to all its Capacities. Such an one as grows fresher upon Enjoyment, and though continually Fed upon, yet is never Devoured. A pleasure that a Man may call as properly his own, as his Soul and his Conscience; neither lyable to Accident, nor exposed to Injury. It is the fore-taste of Heaven, and the Earnest of Eternity. In a word, it is such an one, as being begun in Grace, passes into Glory, Blessedness and Im-
mortality

204 *A Sermon Preach'd, &c.*

mortality, and those pleasures that neither
*Eye has seen, nor Ear heard, nor has it entred
into the Heart of Man to Conceive.*

To which God of his Mercy vouch-
safe to bring us all: to whom be ren-
dred and ascribed, as is most due, all
Praise, Might, Majesty, and Domi-
nion, both now and for evermore;
Amen.

F I N I S.

A

SERMON

Preached at

LAMBETH-CHAPPEL

on the 25th of November,

Vpon the Consecration of the

Right Reverend Father in God

Dr IOHN DOLBEN

Lord Bishop of

ROCHESTER.

By ROBERT SOUTH, D.D.

Publick Orator to the Vniversity of

Oxford, and Chaplain to the

Lord High Chancellor of

ENGLAND.

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История

русского народа

от древности до наших дней

Том I

To the Right Reverend Father in God,

J O H N,

Lord Bishop of

R O C H E S T E R,

Dean of the Cathedral Church of

W E S T M I N S T E R,

And Clerk of the Closet to

His Majesty.

MY LORD,



*Though the interposal of my
Lord of Canterburies Com-
mand for the Publication of
this mean Discourse, may seem
so far to determine, as even to take away,
my Choice; yet I must own it to the World,
that it is solely and entirely my own In-
clination, seconded by my Obligations to
your Lordship, that makes this, that was so
lately an humble attendant upon your Lord-
ship*

The Epistle Dedicatory.

ships Consecration, now ambitious to Consecrate it self with your Lordships Name. It was my Honour to have lived in the same Colledge with your Lordship, and now to be long to the same Cathedral, where at present you credit the Church as much by your Government, as you did the School formerly by your VVit. Your Lordship even then grew up into a constant Superiority above others, and all your After-greatness seems but a Paraphrase upon those Promising beginnings: for whatsoever you are, or shall be, has been but an easie Prognostick from what you were. It is your Lordships Unhappeness to be cast upon an Age in which the Church is in its VVane, and if you do not those glorious things that our English Prelates did two or three hundred Years since; it is not because your Lordship is at all less than they, but because the Times are worse. VVitness those magnificent Buildings in Christ Church in Oxford, begun and carried on by your Lordship; when by your Place you governed, and by your VVisdom encreased the Treasure of that Colledge: and, which must eternally

set

The Epistle Dedicatory.

Set your Fame above the reach of Envy and Detraction, these great Structures you attempted at a time when you returned Poor and bare, to a Colledge as bare, after a long Persecution, and before you had laid so much as one Stone in the Repairs of your own Fortunes: By which incomparably high and generous undertaking, you have shewn the World how fit a Person you were to build upon Wolseys foundation: A Prelate, whose Noble designs you imitate, and whose mind you Equal. Briefly, That Christ-Church stands so high above ground, and that the Church of Westminster lies not flat upon it, is your Lordships Commendation. And therefore your Lordship is not behind-hand with the Church, paying it as much Credit and Support, as you receive from it; for you owe your Promotion to your Merit, and, I am sure, your Merit to your Self. All men Court you, not so much because a great Person, as a Publick good. For, as a Friend, there is none so hearty, so Nobly warm and active to make good all the Offices of that endearing Relation: As a Patron, none

The Epistle Dedicatory.

more able to oblige and reward your Dependants; and, which is the Crowning Ornament of Power, none more willing. And lastly, as a Diocesan, you are like even to outdo your self in all other Capacities; and, in a word, to exemplifie and realize every Word of the following Discourse; which is here most humbly and gratefully presented to your Lordship, by

Your Lordships

*From St. James's,
Dec. 3. 1666.*

most obliged Servant

of

ROBERT SOUTH.

A S E R M O N

Preached at

LAMBETH-CHAPPEL

on the 25th of November,

Vpon the Consecration of the

Right Reverend Father in God,

Dr IOHN DOLBEN

Lord Bishop of

ROCHESTER.

2 Titus, last Verse.

*These things Speak and Exhort, and Re-
buke with all Authority. Let
no man Despise thee.*

IT may possibly be expected, that
the very taking of my Text out of
this Epistle to *Titus* may engage
me in a Discourse about the Nature,
Original, and Divine Right of Episco-
pacy; and if it should, it were no
more then what some of the grea-

rest, and the learned'st persons in the world (when men served Truth instead of Design) had done before: For, I must profess that I cannot look upon *Titus* as so far *un-Bishop* yet, but that he still exhibits to us all the essentials of that Jurisdiction that to this day is claimed for Episcopal. We are told in the fifth Verse of the first Chapter, *That he was left in Crete to set things in order, and to ordain Elders in every City*; which Text one would think were sufficiently clear and full, and too big with Evidence to be perverted; but when we have seen Rebellion commented out of the thirteenth of the *Romans*; and since there are few things but admit of Gloss and probability, and consequently may be expounded as well as disputed on both sides, it is no such wonder, that some would bear the world in hand, that the Apostles design & meaning is for Presbytery, though his words are all the time for Episcopacy; No wonder, I say, to us at least, who have conversed with too many strange unparallel'd

lel'd Actions, Occurrences and Events,
now to wonder at any thing; Wonder
is from Surprize; and Surprize ceases
upon Experience.

I am not so much a Friend to the stale
Starched Formality of Preambles, as to
detain so great an Audience with any
previous discourse extrinsic to the Sub-
ject matter and design of the Text; and
therefore I shall fall directly upon the
Words, which run in the form of an Ex-
hortation, though in appearance a very
strange one; for the matter of an Exhor-
tation should be something naturally in
the Power of him to whom the Exhorta-
tion is directed. For no man exhorts ano-
ther to be strong, beautiful, witty, or the
like; these are the felicities of some Con-
ditions, the object of more Wishes, but
the effects of no mans Choice. Nor seems
there any greater reason for the Apostles
exhorting *Titus*, *That no man should despise*
him, for how could another mans Action
be his Duty? Was it in his power that
men should not be wicked and injuri-

ous? and if such persons would despise him, could anything pass an obligation upon him not to be despised? No, this cannot be the meaning; and therefore it is clear, that the Exhortation lies not against the Action it self, which is onely in the Despisers power; but against the just occasion of it, which is in the will and power of him that is Despised; it was not in *Titus's* power that men should not despise him, but it was in his power to bereave them of all just cause of doing so; it was not in his power not to be Derided, but 'twas in his power not to be Ridiculous.

In all this Epistle it is evident that *St. Paul* looks upon *Titus* as advanced to the dignity of a prime Ruler of the Church and entrusted with a large Diocess, containing many particular Cities under the immediate Government of their respective Elders; and those deriving Authority from his Ordination, as was specified in the fifth Verse of the first Chapter. And now looking upon *Titus* under this Qualification, he addresses a long Advice and

and Instruction to him, for the discharge of so important a Function, all along the first and second Chapter: but sums up all in the last Verse, which is the subject of the ensuing Discourse, and contains in it these two things.

1. An account of the Duties of his Place or Office.

2. Of the means to facilitate, and make effectual their Execution.

The Duties of his place were two.

1. To Teach. 2. To Rule. Both comprized in these words; *These things speak and exhort, and rebuke with all Authority.*

And then the means; the only means to make him Successful, Bright and Victorious in the performance of these great works, was to be above Contempt, to shine like the Baptist, with a clear, and a triumphant Light. In a word it is every Bishops duty to Teach, and to Govern; and his way to do it, is not to be despised.

We will discourse of each respectively in their Order.

1. And

1. And first, for the first branch of the great work incumbent upon a Church Ruler, which is *to Teach*. A work that none is too great or too high for : it is a work of Charity , and Charity is the work of Heaven, which is always laying it self out upon the Needy, and the Impotent ; nay, and it is a work of the highest and the noblest Charity ; for he that teacheth another, gives an Almes to his soul, he cloathes the nakedness of his Understanding, and relieves the wants of his impoverished Reason: he indeed that governs well, leads the Blind ; but he that teaches, gives him Eyes; and it is a glorious thing to have been the Repairer of a decayed Intellect , and a Sub-worker to Grace, in freeing it from some of the inconveniencies of Original Sin. It is a Benefaction that gives a man a kind of Prerogative : for even in the common Dialect of the world , every *Teacher* is called a *Master* : it is the property of Instruction to descend, and upon that very account it supposes him , that instructs,
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the Superiour, or at least makes him so.

To say a man is advanced too high to condescend to teach the Ignorant, is as much as to say, that the Sun is in too high a place to shine upon what is below him. The Sun is said to rule the day, and the Moon to rule the night: but do they not Rule them only by enlightning them? Doctrine is that, that must prepare men for Discipline; and men never go on so chearfully, as when they see where they goe.

Nor is the dullness of the Scholar to extinguish, but rather to enflame the charity of the Teacher: for since it is not in men as in vessels, that the smallest capacity is the soonest filled; where the labour is doubled, the value of the work is enhaunced; for it is a sowing where a man never expects to reap any thing but the Comfort and Conscience of having done vertuously. And yet we know moreover, that God sometimes converts even the dull and the slow, turning *very Stones into Sons of Abraham*; where be-
sides

sides that the difficulty of the Conquest advances the Trophee of the Conquerer; it often falls out, that the backward Learner makes amends another way, recompencing *Sure* for *Suddain*, expiating his want of Docility with a deeper and a more rooted Sincerity. Which alone were argument sufficient to inforce the Apostles injunction of being *instant in season and out of season*; even upon the highest and most exalted Ruler in the Church. He that sits in Moses chair, sits there to Instruct as well as to Rule: and a Generals office engages him to Lead as well as to Command his Army. In the first of *Ecclesiastes*, *Solomon* represents himself both as *Preacher* and *King of Israel*: and every soul that a Bishop gains, is a new accession to the extent of his Power; he preaches his Jurisdiction wider, and enlarges his spiritual Diocess, as he enlarges mens apprehensions.

The Teaching part indeed of a *Romish* Bishop, is easie enough, whose Grand businels is onely to teach men to be Ignorant,

norant, to instruct them how to know
Nothing, or which is all one, to know
upon Trust, to believe implicitly, and
in a word, to see with other mens eyes,
till they come to be lost in their own souls.
But our Religion is a Religion that dares
to be understood; that offers it self to the
search of the Inquisitive, to the inspection
of the severest and the most awakened
Reason: for being secure of her substan-
tial Truth and Purity, she knows that
for her to be seen and lookt into, is to be
embraced and admired: as there needs
no greater argument for men to love the
light then to see it: It needs no Legends,
no Service in an unknown tongue, no
inquisition against Scripture, no purging
out of the heart and sence of Authors, no
altering or bribing the voice of Antiquity
to speak for it; it needs none of all these
laborious Artifices of ignorance, none of
all these cloaks and coverings. The Ro-
mish Faith indeed must be covered, or it
cannot be kept warm; and their Clergy
deal with their Religion as with a great
Crime,

Crime; if it is discovered they are undone. But there is no Bishop of the Church of *England*, but accounts it his Interest, as well as his Duty to comply with this Precept of the Apostle *Paul* to *Titus*, *These things teach and exhort.*

Now this Teaching may be effected two ways;

1. Immediately by himself.

2. Mediatly by others.

And first *immediately* by himself. Where God gives a Talent, the Episcopal Robe can be no Napkin to hide it in. Change of Condition changes not the abilities of Nature, but makes them more illustrious in their exercise; and the Episcopal dignity added to a good Preaching faculty, is like the erecting of a stately Fountain upon a Spring, which still for all that remains as much a Spring as it was before and flows as plentifully, only it flows with the circumstance of greater State and Magnificence; Height of place is intended only to stamp the endowments of a private condition with Lustre and An-

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thority : And thanks be to God, neither the Churches profess'd enemies, nor her pretended friends, have any cause to asperse her in this respect, as having over her such Bishops, as are able to silence the Factious, no less by their Preaching, then by their Authority.

But then on the other hand, let me add also, that this is not so absolutely necessary, as to be of the vital Constitution of this Function. He may *teach* his Diocess who ceases to be able to *preach* to it : for he may do it by appointing Teachers, and by a vigilant exacting from them the care and the instruction of their respective Flocks. He is the Spiritual father of his Diocess ; and a Father may see his Children taught, though he himself does not turn Schoolmaster. It is not the gift of every Person, nor of every Age, to harangue the multitude, to Voice it high and loud, & *Dominari in Concionibus*. And since Experience fits for government, and Age usually brings Experience perhaps the the most Governing
years

years are the least Preaching years. In the

2. Second place therefore, there is a teaching *Mediately*, by the Subordinate ministration of others, in which, since the Action of the Instrumental agent is upon all grounds of Reason to be ascribed to the Principal, He that ordains and furnishes all his Churches with able Preachers, is an Universal Teacher, he instructs, where he cannot be Present, he speaks in every mouth of his Diocess, and every Congregation of it every Sunday feels his Influence, though it hears not his Voice. That Master deprives not his Family of their food, who orders a faithful Steward to dispense it. Teaching is not a Flow of Words, nor the Draining of an Hour glass, but an effectual procuring, that a man comes to know something that he knew not before, or to know it better. And therefore Eloquence and Ability of speech is to a Church Governor, as Tully said it was to a Philosopher, *Si afferatur non repudianda, si absit non magnopere desideranda*: and to find fault
with

with such an one for not being a Popular Speaker, is to blame a Painter for not being a good Musician.

To Teach indeed, must be confess his Duty; but then there is a Teaching by Example, by Authority, by restraining Seducers, and so removing the Hindrances of knowledge. And a Bishop does his Church, his Prince and Country more Service by ruling other mens Tongues, then he can by imploying his own. And thus much for the first Branch of the great Work belonging to a Pastor of the Church, which was to Teach and to Exhort.

2. The second is to Rule, Expressed in these words; *Rebuke with all Authority.* By which I doubt not but the Apostle principally intends Church censures, and so the Words are a Metonymy of the Part for the whole, giving an instance in Ecclesiastical Censures, instead of all other Ecclesiastical Jurisdiction. A Jurisdiction, which in the Essentials of it is as

old as Christianity, and even in those Circumstantial additions of secular encouragement, with which the Piety and Wisdom of Christian Princes always thought necessary to support it against the Encroachments of the injurious World, much Older, and more Venerable, than any Constitution that has divested the Church of it.

But to speak directly to the Thing before us; We see here the great Apostle employing the utmost of his Authority in commanding *Titus* to use his: and what he said to Him, he says to every Christian Bishop after him, *Rebuke with all Authority*. This Authority is a Spiritual Sword put into the hands of every Church-Ruler, and God put not this Sword into his hands, with an intent that he should keep it there for no other purpose, but onely for Fashion sake, as men use to wear one by their sides. Government is an Art above the Attainment of an ordinary Genius, and requires

requires a wider, a larger, and a more Comprehending Soul than God has put into every Body. The Spirit that animates and acts the Univerle, is a Spirit of Government; and that Ruler that is possessed of it, is the Substitute and Vicergerent of Providence, whether in Church or State. Every Bishop is Gods Curate. Now the Nature of Government Contains in it these three parts.

1. An Exaction of Duty from the Persons placed under it.

2. A Protection of them in the performance of their Duty.

3. Coercion and Animadversion upon such as neglect it. All which are in their Proportion ingredients of that Government that we call *Ecclesiastical*.

1. And first it implies Exaction of Duty from the Persons placed under it: for it is both to be confessed and lamented, that men are not so ready to Offer it, where it is not exacted: Otherwise, what means the Service of the Church.

so imperfectly and by halves read over, and that by many who profess a Conformity to the Rules of the Church? What makes them mince and mangle that in their Practise, which they could swallow whole in their Subscriptions? Why are the Publick prayers curtail'd and left out, Prayers compos'd with Sobriety, and injoynd with Authority, onely to make the more room for a long, crude, impertinent, upstart Harangue before the Sermon?

Such persons seem to Conform (a Word whose signification they never make good) onely that they may dispise the Churches Injunctions under the Churches Wing, and Contemn Authority within the protection of the Law. Duty is but another *English* Word for Debt, and God knows, that it is well if men pay their Debts when they are call'd upon. But if Governors do not remind men of, and call them to Obedience, they will find that it will never come as a *Free-will-offering*, no not from

many

many who even serve at the Altar.

2. Government imports a Protection, and Encouragement of the Persons under it, in the Discharge of their Duty. It is not for a Magistrate to frown upon, and brow-beat those who are hearty and exact in the management of their Ministry; and with a Grave insignificant Nodd, to call a well Regulated, and Resolved Zeal, *VVant of Prudence and Moderation*. Such Discouraging of men in the ways of an Active Conformity to the Churches Rules, is that, that will crack the Sinews of Government, for it weakens the Hands, and damps the Spirits of the Obedient. And if onely Scorn and Rebuke shall attend men for asserting the Churches Dignity, & *taxing the murder of Kings*, and the like: Many will choose rather to neglect their Duty safely and creditably, then to get a broken Pate in the Churches Service, onely to be rewarded with that, that shall *Break* their Hearts too.

3. The third thing implied in Go^v
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vernment, is Coercion and Animadversion upon such as neglect their Duty. Without which Coercive power, all government is but Toothless and precarious, and does not so much command, as beg obedience. Nothing I confess is more becoming a Christian, of what Degree soever, then Meekness, Candor and Condescension; but they are Vertues that have their proper Sphere and Season to act and shew themselves in, and consequently not to interfere with others, Different indeed in their Nature, but altogether as Necessary in their Use. And when an insolent despi- ser of Discipline, nurtur'd into Impu- dence and Contempt of all Order by a long Risk of Licence and Rebellion, shall appear before a Church gover- nour, Severity and Resolution are that Governours Vertues, and Justice it self is his Mercy, for by making such an one an example, (as much as in him lies) he will either Cure him, or at least Pre- serve others.

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Were indeed the Consciences of men as they should be, the Censures of the Church might be a sufficient Coercion upon them; but being, as most of them now adays are, Hell and Damnation-proof, her bare Anathema's fall but like so many *Bruta fulmina* upon the Obstinate and Schismatical: who are like to think themselves shrewdly hurt, by being cut off from that Body, which they choole not to be of; and so being punished into a Quiet enjoyment of their beloved Separation. Some will by no means allow the Church any further power then onely to *Exhort* and to *Advise*, and this but with a Proviso too, that it extends not to such as think themselves too Wise, and too Great to be Advised: according to the Hypothesis of which persons, the Authority of the Church, and the obleiging force of all Church Sanctions, can bespeak men onely thus; *These and these things it is your Duty to do, and if you will not do them, you may as well let them alone.* A strict
and

and efficacious Constitution indeed, which invests the Church with no power at all, but where men will be so very Civil as to obey it, and so at the same Time pay it a Duty, and do it a Courtesie too.

But when in the Judgement of some men, the Spiritual Function as Such, must render a Churchman, though otherwise never so Discreet and qualified, yet meerly because he is a Churchman, unfit to be intrusted by his Prince with a share of that Power and Jurisdiction, which in many circumstances his Prince has judged but too necessary, to secure the Affairs and Dignity of the Church; and which, every thriving Grasier can think himself but ill dealt with, if within his own Countrey he is not mounted to: It is a sign, that such discontented Persons intend not that Religion shall advise them upon any other Terms, then that they may Ride and Govern their Religion.

~ But surely all our Kings, and our Parliaments,

ments, understood well enough what they did, when they thought fit to prop and fortifie the Spritual Order with some power that was Temporal; and such is the present state of the World, in the judgment of any observing Eye, that, if the Bishop has no other defen-sives but Excommunication, no other power but that of the Keys, he may, for any notable effect that he is like to do upon the factious and contumacious, surrender up his Pastoral Staff, shut up the Church, and put those Keys under the Door.

And thus I have endeavored to show the Three things included in the general Nature of Government; but, to prescribe the manner of it in particular, is neither in my Power nor Inclination: onely, I suppose, the Common Theory and Speculation of things is free and open to any one whom God sent into the world with an ability to contemplate, and by continuing him in the World, gives him also opportunity. In all that
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has been said, I do not in the least pretend to Advise, or Chalk out Rules to my Superiors; for some men cannot be Fools with so good acceptance as others. But whosoever is call'd to speak upon a certain occasion, may, I conceive, without offence take any Text suitable to that occasion; and having taken it, may, or at least ought to speak suitably to that Text.

I proceed now to the second thing proposed from the Words, which is the Means assigned for the Discharge of the Duties mentioned, and exhibited under this one short Prescription, *Let no man despise thee*: In the handling of which I shall shew,

1. The ill effects and destructive Influence that Contempt has upon Government.

2. The groundless Causes upon which Church-Rulers are frequently despised.

3. And lastly, the just causes that would render them, or indeed any other Rulers, worthy to be despised. All which
being

being clearly made out, and impartially laid before our eyes, it will be easie and obvious for every one, by avoiding the Evil so markt out, to answer and come up to the Apostles Exhortation.

And first we will discourse of Contempt, and the maligne hostile Influence it has upon Government. As for the thing it self, every mans Experience will inform him, that there is no Action in the Behaviour of one man towards another, of which humane Nature is more Impatient then of Contempt; It being a thing made up of these two Ingredients, an undervaluing of a Man upon a belief of his utter Uselesnesse and Inability, and a Spightful endeavour to engage the rest of the World in the same Belief, and slight Esteem of him. So that the immediate Design of Contempt, is the shame of the Person contemned; and Shame is a Banishment of him from the good Opinion of the World, which every man most earnestly Desires, both upon a Principle of Nature and of Interest.

terest. For it is Natural to all men to affect a good Name; & he that despises a man, Libels him in his Thoughts, Reviles and Traduces him in his Judgement. And there is also Interest in the Case: For a Desire to be well thought of, directly Resolves it self into that owned and mighty Principle of self-preservation: For as much as Thoughts are the first wheels and motives of Action; and there is no long passage from one to the other. He that Thinks a man to the ground, will quickly endeavour to Lay him there: for while he Despises him, he Arraigns and Condemns him in his Heart; and the after-Bitterness and Cruelties of his practises, are but the Executioners of the Sentence passed before upon him by his Judgement. Contempt, like the planet *Saturn*, has first an ill Aspect, and then a destroying Influence.

By all which I suppose it is sufficiently proved, how Noxious it must needs be to every Governour: for, can a man respect the person whom he Despises?
and

and can there be Obedience where there is not so much as Respect? will the Knee bend, while the Heart Insults? and the Actions Submit, while the Aprehensions Rebel? And therefore the most experienced Disturbers and Underminers of Government, have always laid their first Train in Contempt, endeavouring to blow it up in the Judgement and Esteem of the Subject. And was not this method observed in the late most flourishing and succesful Rebellion? for how studiously did they lay about them, both from the Pulpit and the press, to cast a flurr upon the Kings person, and to bring his governing Abilities under a Disrepute? and then, after they had sufficiently Blasted him in his *Personal* Capacity, they found it easie Work to dash and overthrow him in his *Political*.

Reputation is Power: and consequently to Despise is to Weaken. For where there is Contempt, there can be no Awe; and where there is no Awe, there will be

be no Subjection; and if there is no Subjection, it is impossible without the help of the former Distinction of a Politick Capacity, to imagine how a Prince can be a Governour. He that makes his prince despised and undervalued, blows a Trumpet against him in mens Breasts, beats him out of his Subjects hearts, and fights him out of their Affections; and after this, he may easily strip him of his other Garrisons, having already dispossest him of his strongest, by dismantling him of his Honour, and seising his Reputation.

Nor is, what has been said of princes, less true of all other Governours, from Highest to Lowest, from him that Heads an Army, to him that is Master of a Family, or of one single Servant; the formal Reason of a thing equally extending itself to every particular of the same kind. It is a Proposition of Eternal Verity, that None can Govern while he is Despised. We may as well imagine that there may be a King without Majesty, a Supreme without

without Sovereignty. It is a paradox, and a Direct contradiction in practise: for, where Contempt takes place, the very Causes and Capacities of Government cease.

Men are so farr from being Governed by a despised person, that they will not so much as be taught by Him. Truth it self shall lose its Credit, if Delivered by a person that has none. As on the Contrary, be but a person in Vogue and Credit with the Multitude, he shall be able to commend and set off whatsoever he says, to authorize any Nonsense, and to make popular rambling incoherent Stuff, seasoned with Twang and Tautology, pass for high Rhetorick and *moving Preaching*; such indeed, as a Zealous Tradesman would even *Live and Dye under*. And now I suppose it is no ill Topick of Argumentation, to shew the prevalence of Contempt, by the contrary Influences of Respect; which thus (as it were) Dubbs every little, pettit Admired person, Lord and Commander of all his Admirers.

Admirers. And certain it is, that the Ecclesiastical, as well as the Civil Government, has cause to pursue the same Methods of Securing and Confirming himself; the grounds and means of Government being founded upon the same bottom of Nature in both, though the Circumstances, and Relative Considerations of the Persons may differ. And I have nothing to say more upon this Head, but that, if Churchmen are called upon to Discharge the parts of Governours, they may with the highest Reason expect those Supports and Helps that are indispensably Requisite thereunto: and that those men are but Trapann'd, who are called to Govern, being invested with Authority, but bereaved of Power, which according to a true and plain Estimate of things, is nothing else but to mock and betray them into a Splendid and Magisterial way of being Ridiculous. And thus much for the ill Effects and destructive Influence that Contempt has upon Government: I Pass now to the
2^d. Thing,

2^d. Thing, which is to shew Ground-
less Causes, upon which Church-Rulers
are frequently Despised.

Concerning which, I shall premise
this; That nothing can be a reasonable
Ground of Despising a man, but some
Fault or other chargeable upon him; and
nothing can be a Fault that is not Na-
turally in a mans power to prevent; O-
therwise, it is a mans Unhappiness, his
Mischance or Calamity, but not his
Fault. Nothing can justly be Despised,
that cannot justly be Blamed; and it is a
most certain Rule in Reason and moral
Philosophy, That where there is no
Choice, there can be no Blame.

This premised, we may take notice of
two usual grounds of the Contempt men
cast upon the Clergy, and yet for which
no man ought to think himself at all the
more worthy to be Contemned.

1. The first is their very Profession in
self, Concerning which, it is a sad, but an
experimented Truth, that the Names de-
rived from it, in the refined Language of

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the present Age, are made but the Appellatives of Scorn. This is not charged Universally upon all, but experience will Affirm, or rather proclaim it of much the greater part of the World, and men must perswade us that we have lost our Hearing, and our common Sense, before we can believe the Contrary. But surely the Bottom and Foundation of this Behaviour towards Persons set apart for the Service of God, that this very Relation should entitle them to such a peculiar Scorn, can be nothing else but Atheisme, the growing, rampant Sin of the Times.

For call a man Oppressor, griping, Covetous, or over-reaching person, and the Word indeed being ill befriended by Custom, perhaps sounds not well, but generally, in the apprehension of the hearer, it signifies no more, then, that such an one is a Wise, and a Thriving, or in the common Phrase, a *Notable man*; which will certainly procure him a Respect: And say of another, that he is an Epicure, a Loose or a Vicious man; and

it leaves in men no other Opinion of him, then that he is a Merry, Pleasant, and a Gentile Person: and that he that taxes him, is but a Pedant, an unexperienced, and a Morose fellow; one that does not know men, nor understand what it is to Eat and Drink well; But call a man Priest or Parson, and you set him, in some mens Esteem, ten degrees below his own Servant.

But let us not be Discouraged, or Displeased, either with our Selves, or our Profession upon this account. Let the Vertuoso's Mock, Insult, and Despise on: yet after all, they shall never be able to Droll away the Nature of things; to trample a Pearl into a Pebble, nor to make Sacred things Contemptible, any more then themselves, by such speeches, Honourable.

2. Another groundless Cause of some mens despising the Governours of our Church, is their loss of that former Grandeur, and Priviledge that they enjoyed. But it is no real Disgrace to the Church

merely to lose her priviledges, but to forfeit them by her Fault or Misdemeanor, of which she is not conscious. Whatsoever she injoyed in this kind, she readily acknowledges to have streamed from the Royal Munificence, and the favours of the Civil power shining upon the Spiritual; which Favours the same power may retract and gather back into it self when it pleases. And we envy not the Greatness and Lustre of the *Romish* Clergy; neither their Scarlet Gowns, nor their Scarlet Sins. If our Church cannot be Great, which is better, she can be Humble, and content to be Reformed into as low a Condition, as men for their own private Advantage would have her; who wisely tell her, that it is best and safest for her to be without any power, or Temporal advantage; like the good Physician, who out of tenderness to his Patient, lest he should hurt himself by Drinking, was so kind as to rob him of his silver Cup. The Church of *England* Glories in nothing more, then that she is
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the trueſt Friend to Kings, and to Kingly Government of any other Church in the World; that they were the ſame Hands and Principles that took the Crown from the Kings Head, and the Mitre from the Biſhops. It is indeed the Happineſs of ſome Professions and Callings, that they can equally ſquare themſelves to, and thrive under all Revolutions of Government; but the Clergy of *England* neither know nor affect that Happineſs; and are willing to be Deſpiſed for not doing ſo. And ſo farr is our Church from encroaching upon the Civil power; as ſome who are Backfriends to both, would maliciously inſinuate, that were it ſtriped of the very Remainder of its Priviledges, and made as like the primitive Church for its Barenels, as it is already for its purity; it could *Cheerfully*, and, what is more, *Loyally*, want all ſuch priviledges; and in the want of them pray heartily, that the Civil power may flouriſh as much, and ſtand as ſecure from the Assaults of Fanatick, Antimo-

narchicall principles, grown to such a dreadful height, during the Churches late Confusions, as it stood while the Church enjoyed those priviledges. And thus much for the two *groundless Causes* upon which Church Rulers are frequently Despised. I descend now to the

3^d and Last thing, which is to show those *just Causes*, that would render them, or indeed any other Rulers worthy to be Despised. Many might be Assigned, but I shall pitch only upon Four; in Discoursing of which, rather the Time, then the Subject will force me to be very Brief.

1. And the first is *Ignorance*. We know how great an Absurdity our Saviour accounted it, for the Blind to lead the Blind, and to put him that cannot so much as See, to discharge the Office of a Watch. Nothing more exposes to Contempt then *Ignorance*. When Sampsons eyes were out, of a publick Magistrate, he was made a publick Sport. And when Eli was blind, we know how well he Govern'd

vern'd his Sons, and how well they Govern'd the Church under him. But now the Blindness of the Understanding is Greater and more Scandalous; especially, in such a seeing Age as Ours; in which the very Knowledge of former times, passes but for Ignorance in a better Dresse: an Age that flies at all Learning, and enquires into every thing, but especially, into Faults and Defects. Ignorance indeed, so farr as it may be Resolved into Natural inability, is, as to men, at least, Inculpable, and consequently, not the Object of Scorn, but Pity: but in a Governour, it cannot be without the Conjunction of the highest Impudence; For who bid such an one Aspire to *Teach*, and to *Govern*? A blind man sitting in the Chimney corner is pardonable enough, but sitting at the Helme he is Intolerable. If men will be Ignorant and Illiterate, let them be so in Private and to themselves, and not set their Defects in an high place, to make them Visible and Conspicuous. If Owls will

246 *A Sermon Preach'd*

not be hooted at, let them keep close within the Tree, and not perch upon the upper Bowes.

2. A Second thing that makes a Governor justly despised, is Viciousness and ill Morals. Vertue is that, that must Tipp the preachers Tongue, and the Rulers Scepter with Authority. And therefore with what a Controlling, Overpowering force did our Savior Tax the Sins of the *Jews*, when he ushered in his Rebukes of them, with that high assertion of himself, *Who is there amongst you that convinces me of Sin?* Otherwise, we may easily guess with what impatience the world would have heard an incestuous *Herod* discoursing of Chastity, a *Judas* condemning Covetousness, or a Pharisee preaching against Hypocrisy; Every word must have recoyled upon the Speaker. Guilt is that, that quells the Courage of the Bold, tyes the Tongue of the Eloquent, and makes Greatness it self sneak and lurk, and behave it self poorly. For, let a Vicious person be in

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never so high Command, yet still he will be lookt upon but as one great Vice, empowred to Correct and Chastise others. A Corrupt Governor is nothing else but a reigning Sin. And a Sin in Office may Command any thing but Respect. No Man can be Credited by his Place or Power, who by his Vertue does not *first Credit that*

3. A Third thing that makes a Governor justly despised, is fearfulness of, and Mean Compliances with, Bold popular Offenders. Some indeed account it the very Spirit of Policy and prudence, where Men refuse to come up to a Law, to make the Law come down to them. And for their so doing, have this infallible Recompence, that they are not at all *the more Loved*, but much *the less Feared*; and, which is a sure Consequent of it, accordingly *Respected*. But believe it, it is a Resolute tenacious Adherence to well Chosen Principles, that adds Glory to Greatness, and makes the face of a Governor shine in the Eyes of those that see
and

& examine his Actions. Disobedience, if complied with is infinitely encroaching, and having gain'd one degree of Liberty upon Indulgence, will demand another upon Claim. Every Vice Interprets a Connivence an Approbation.

Which being so, is it not an Enormous indecency, as well as a gross impiety, that any one who owns the Name of a Divine, hearing a great Sinner brave it against Heaven, talk Atheistically, and scoff Profanely at that Religion, by which he owns an Expectation to be saved, if he cares to be saved at all, should instead of Vindicating the Truth to the Blasphemers Teeth, think it Discretion and Moderation (forsooth) with a Compliing Silence, and perhaps a Smile to boot, tacitly to approve, and strike in with the Scoffer, and so go Sharer both in the Mirth and Guilt of his prophane Jest?

But let such an one be assured, that even that Blasphemer himself, would inwardly

wardly Reverence him, if Rebuked by him; as on the Contrary, he in his Heart really Despises him for his Cowardly base Silence. If any one should reply here, that the Times and Manners of men will not bear such a practise, I confess, that it is an Answer from the mouth of a profest Time-server, very Rational: But, as for that man that is not so, Let him satisfy himself of the Reason, Justice and Duty of an Action, and leave the Event of it to God, who will never fail those, who do not think themselves too wise to Trust Him. For let the worst come to the worst, a man in so doing would be ruined more Honourably, then otherwise preferred.

4. And lastly. A fourth thing that makes a Governour justly Despised, is a proness to Despise others. There is a kind of Respect due to the Meanest person, even from the Greatest; for it is the meer favour of providence, that he who is Actually the Greatest, was not the Meanest.

nest. A man cannot cast his Respects so low, but they will Rebound and Return upon him. What Heaven bestows upon the Earth in kind Influences, and benigne Aspects, is payed it back again in Sacrifice, Incense and Adoration. And surely, a great person gets more by Obliging his Inferior, then by Disdaining him; as a man has a greater advantage by Sowing and Dressing his Ground, then he can have by *trampling* upon it. It is not to Insult and Domineer, to look Disdainfully, and Revile Imperiously, that procures an Esteem from any one: it will indeed make men keep their Distance sufficiently; but it will be Distance without Reverence.

And thus I have shewn four several Causes, that may justly render any Ruler Despised; and by the same Work, I hope, have made it Evident, how little Cause men have to Despise the Rulers of our Church.

God is the Fountain of Honour, and the

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the Conduit, by which he Conveys it to the Sons of men, are Vertuous and Generous Practices. But as for Us, who have more Immediately and Nearly Devoted, both our persons and Concerns to his Service; it were infinitely vain to expect it upon any other Termes. Some indeed may please and promise themselves high Matters, from full Revenues, stately Palaces, Court-Interests, and great Dependances. But that which makes the Clergy glorious, is to be Knowing in their Profession, Unspotted in their Lives, Active and Laborious in their Charges, Bold and Resolute in opposing Seducers, and daring to look Vice in the face, though never so Potent and Illustrious. And lastly, to be Gentle, Courteous, and Compassionate to all.

These are our Robes, and our Maces, our Escutchions and highest Titles of Honour: for by all these things God is honoured, who has Declared this the Eternal Rule and Standard of all Honour

Honour deriveable upon men, That
those who Honour Him, shall be Honour-
ed by Him.

To which God, fearful in Praises, and
working Wonders, be rendred and
ascribed as is most due, all Praise, Might
Majesty and Dominion, both now and
for ever more. Amen.

FINIS.

Dr. SOULTON'S Sermons.

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D

A
S E R M O N

UPON

the 7. IOHN. 17.

Preached

By ROBERT SOUTH, D.D.

and Chaplain to his Royall Highness

the Duke of YORK.

Imprimatur

JO. N I C H O L A S *Vic. Can. OXON.*

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7. John 17.

*If any man will do his Will, he shall know
of the Doctrine, whether it be of God;
or whether I speak of my self.*



When God was pleased to new
modell the World by the in-
troducti^on of a new Religi-
on, and that in the room of
one set up by himself, it was requisite,
that he should recommend it to the Rea-
sons of men with the same Authority,
and evidence, that inforced the Former;
and that a Religion established by God
himself should not be displaced by any
thing, under a Demonstration of that Di-
vine Power that first introduced it. And
the whole Jewish Oeconomy, we
know, was brought in with miracles;
the Law was writ and confirmed by

the same Almighty hand. The whole Vniverse was sublervient to its Promulgation. The signes of Egypt and the red Sea; Fire and a Voice from Heaven; the Heights of one, and the Depths of the other; so that (as it were) from the Top to the Bottome of nature, there issued forth one Vniversall United Testimony of the Divinity of the Mosaick Law and Religion. And this stood in the World for the space of two thousand years; till at length, in the fulness of Time, the reason of men ripening to such a Pitch, as to be above the Pedagogy of *Moses's Rod*, and the Discipline of Types, God thought fit to display the substance without the Shadow, and to read the World a Lecture of an higher, and more sublime Religion in Christianity. But the Jewish was yet in possession, and therefore that this might so enter, as not to intrude, it was to bring its Warrant from the same hand of Omnipotence. *And* for this cause, Christ, that he might not make either a suspected, or precarious addresse to mens understandings

standings, out-does *Moses*, before he displaces him; shews an Ascendant Spirit above him: raises the Dead, and cures more *Plagues* then he brought upon *Egypt*: casts out *Devils*, and heals the *Deaf*, speaking such Words, as even gave ears to hear them: cures the Blind and the Lame, and makes the very *Dumb* to speak for the Truth of his Doctrine. But what was the *result* of all this? Why, some look upon him as an Impostor, and a Conjuror, as an Agent for Beelzebub, and therefore reject his *Gospel*, hold fast their *Law*, and will not let *Moses* give place to the *Magician*.

Now the *Cause* that Christs Doctrine was rejected, must of necessity be one of these two. 1. An insufficiency in the Arguments brought by *Christ* to inforce it Or 2. An indisposition in the Persons, to whom this Doctrine was addressed, to receive it.

And for this; *Christ* who had not onely an infinite Power to work miracles, but also an equal Wisedome, both

to know the just force, and measure of every Argument, or motive to persuade, or Cause Assent; and withall to look through and through all the Dark Corners of the Soul of man, all the Windings and turnings, and various Workings of his Faculties; and to discern how, and by what means they are to be wrought upon; and what prevails upon them, and what does not. He, I say, states the whole matter upon this Issue. That the Arguments by which his Doctrine addressed it self to the minds of men, were proper, adequate, and sufficient to compass their respective ends in persuading, or convincing the Persons to whom they were proposed: and moreover, that there was no such defect in the Natural light of mans understanding, or Knowing faculty; but that considered in it self, it would be apt enough to *close* with, and yeild its assent to the Evidence of those Arguments duly *offered* to, and laid before it. And yet, that after all this, the Event proved otherwise; and that, notwithstanding

standing both the Weight and fitness of the Arguments to persuade, and the light of mans Intellect to meet this persuasive evidence with a suitable assent, no Assent followed, nor were men thereby actually persuaded, he Charges it wholly upon the Corruption, the Perverseness, and Viciousity of mans will, as the onely Cause that rendred all the Arguments, his Doctrine came cloathed with, unsuccessfull. And consequently, he affirms here in the Text, that men must love the Truth, before they thoroughly believe it; and that the Gospel has then only a free admission into the Assent of the Understanding, when it brings a Passport from a rightly disposed Will: as being the great faculty of Dominion, that commands all, that shuts out, and lets in, what Objects it pleases, and in a Word, keeps the Keyes of the whole Soul.

This is the Design, and purport of the Words; which I shall draw forth and handle in the Prosecution of these four

following Heads .

1. I shall shew; What the Doctrine of Christ was, that the World so much stuck at, & was so averse from Believing.

2. I shall shew; That mens unbelief of it, was from no defect or Insufficiency in the Arguments brought by Christ to inforce it.

3. I shall shew; What was the True and proper cause, into which this unbelief was resolved.

4. And lastly, I shall shew ; That a Pious and well disposed mind, attended with a readiness to obey the Known will of God, is the surest and best means to enlighten the Understanding to a belief of Christianity.

Of these in their order : and

First for the *Doctrine of Christ*. We must take it in the known and Common division of it, into *matters of Belief*, and *matters of Practice*.

The matters of Belief related chiefly to his Person & Offices. As, that he was "the Messias, that should come into the
" World.

“World. The Eternal Son of God, be-
“gotten of him before all Worlds. That
“in time, he was made man, and born
“of a pure Virgin. That he should dye
“and satisfie for the Sins of the World:
“and that he should rise again from the
“Dead: and ascend into Heaven: and
“there sitting at the right hand of God,
“hold the Government of the whole
“World, till the great and last day: in
“which he should judge both the Quick
“and the Dead, raised to life again with
“the very same Bodies: and then deli-
“ver up all Rule and Government into
“the hands of his *Father*. These were
the great Articles and *Credenda* of Chri-
stianity, that so much startled the World,
and seemed to be such, as not onely
brought in a New Religion amongst
men, but also required a New Reason to
embrace it.

The other part of his Doctrine lay in
matters of Practice: Which we find con-
tained in his several Sermons, but Princi-
pally in that Glorious, full, and admirable
dis-

discourse upon the mount; recorded in the 5, 6, and 7. Chapters of St Matthew, All which particulars if we would reduce to one general Comprehensive Head, they are all wrapt up in the Doctrine of *Self Denyall*, prescribing to the World the most inward *purity of Heart*, and a Constant Conflict with all our sensual Appetites, and Worldly Interests, even to the quitting of all that is dear to us, and the Sacrificing of Life it self, rather then knowingly to omit the least Duty, or commit the least Sin. And this was that, which grated harder upon, and raised greater Tumults and boylings in the Hearts of men, then the strangeness and seeming unreasonableness of all the former Articles, that took up Chiefly in Speculation and Belief.

And that this was so, will appear from a Consideration of the State and condition the World was in, as to Religion, when Christ promulged his Doctrine. Nothing further then the outward Action was then lookt after; and when that failed,

failed, there was an *Expiation* read-
the *Opus Operatum* of a *Sacrifice*. So that
all their *Virtue* and *Religion* lay in their
Folds and their Stals; and what was
wanting in the *Innocence*, the *Blood of*
Lambs was to supply. The *Scribes*, and
Pharisees, who were the great *Doctors*
of the *Jewish Church*, expounded the
Law no further. They accounted no man
a *murderer*, but he that struck a *Knife*
into his *Brothers* heart. No man an *A-*
dulterer, but He that actually defiled his
neighbours *Bed*. They thought it no in-
justice nor *irreligion* to prosecute the *Se-*
verest Retaliation or *Revenge*: so that at
the same time their outward man might
be a *Saint*, and their inward man a *Devil*.
No care at all was had to curb the *Un-*
ruliness of *Anger*, or the *Exorbitance* of
Desire. Amongst all their *Sacrifices*, they
never sacrificed so much as one *Lust*.
Bulls and *Goats* bled apace, but neither
the *Violence* of the one, nor the *Wanton-*
ness of the other ever dyed a *Victime* at
any of their *Altars*. So that no Wonder,
that

that a Doctrine that arraigned the Irregularities of the most inward motions, and affections of the Soul, and told men, that Anger and harsh Words were murder, and looks and desires Adultery; that a man might Stabb with his Tongue and assassinate with his mind, pollute himself with a Glance, and forfeit Eternity by a cast of his Eye. No wonder, Ifay, that such a Doctrine made a strange bustle and disturbance in the World, which then sat Warm and Easie in a free Enjoyment of their Lusts; ordering matters so, that they put a Trick upon the great Rule of Vertue the Law, and made a Shift to think themselves guiltless, in spite of all their Sins; to break the Precept, and at the same time to baffle the Curse. Contriving to themselves such a sort of Holiness; as should please God & themselves too; justifie and save themselves harmless, but never Sanctifie nor make them Better.

But the severe Notions of Christianity turned all this upside down; filling all with Surprise, and Amazement: they

came upon the World, like light darting full upon the face of a man a sleep, who had a mind to sleep on and not to be disturbed: They were terrible astonishing Alarmes to Persons grown fat & Wealthy by a long and successfull Imposture; by suppressing the True sence of the Law, by putting another *Veil upon Moses*; and in a word, persuading the World, that men might be honest and Religious, happy and Blessed, though they never denied, nor mortified any one of their Corrupt Appetites.

And thus much for the first thing proposed; which was to give you a brief Draught of the *Doctrine of Christ*, that mett with so little assent from the World in general, and from the Jews in particular. I come now to the

Second thing proposed. Which was to Shew. *That mens unbelief of Christs doctrine was from no defect, or insufficiency in the Arguments brought by Christ to inforce it.* This I shall make appear two wayes.

1. By shewing, that the Arguments
spoken

spoken of were in themselves Convincing and sufficient.

2. By shewing, that upon supposition they were not so, yet their Insufficiency was not the Cause of their Rejection.

And first for the first of these. *That the Arguments brought by Christ for the Confirmation of his Doctrine were in themselves Convincing and Sufficient.* I shall insist only upon the Convincing Power of the two Principal. One from the Prophecies recorded concerning him; the other from the Miracles done by him. Of both very briefly.

And for *the former*. There was a full, entire Harmony, and Consent of all the Divine Predictions receiving their Completion in Christ. The strength of which Argument *lies* in this; that it Evinces the Divine mission of Christs person, and thereby proves him to be the *Messias*; which by Consequence proves and infers the Truth of his Doctrine. For He that was so sent by God, could declare nothing but the Will of God. And so

evidently do all the Prophecies agree to Christ, that I dare with great Confidence affirm, that if the Prophecies recorded of the *Messiah* are not fulfilled in Jesus of Nazareth, It is impossible to Know or distinguish, when a Prophecy is fulfilled, and when not, in any thing or Person whatsoever; which would utterly evacuate the use of them. But in Christ they all meet with such an invincible Lustre, and Evidence, as if they were not Predictions, but after-Relations, and the Penmen of them not Prophets, but Evangelists. And now, can any Kind of Ratiocination allow Christ all the marks of the *Messiah*, and yet deny him to be the *Messiah*? could he have all the signs, and yet not be the Thing Signified? could the Shadows that followed him, and were cast from him, belong to any other Body? All these things are absurd and Unnatural. And therefore the force of this Argument was Undeniable.

Nor was that other from the Miracles done by him at all inferior. The strength

and force of which, to prove the Things they are alleaged for, consists in this. That a Miracle being a Worke exceeding the power of any Created Agent, and consequently being an effect of the Divine Omnipotence, when it is done to give Credit, and Authority to any Word or Doctrine declared to proceed from God, either that Doctrine must really proceed from God, as it is declared; or God by that Work of his Almighty power must bear Witness to a falshood, and so bring the Creature, under the greatest Obligation that can possibly engage the Assent of a Rational Nature to believe and assent to a lie. For surely a greater Reason then this, cannot be produced for the Belief of any thing, then for a man to stand up and say. This and This, I tell you as the mind and Word of God, and to prove that it is so, I will do that before your Eyes, that you your selves shall confesse can be done by nothing, but the Almighty power of that God, that can neither deceive, nor be deceived. Now

if

if this be an irrefragable Way to Con-
vince, as the Reason of all mankind must
confesse it to be, then Christs Doctrine
came attended, and enforced with the
greatest means of Conviction imagina-
ble. Thus much for the Argument in
Thesi; and then for the *Assumption* that
Christ did such Miraculous and Super-
natural Worksto Confirm what he said,
we need only repeat the message sent by
him to *John* the Baptist: *That the Dumb*
spake, the Blind saw, the Lame Walked, and
the Dead were Raised. Which particulars
none of his bitterest enemies ever preten-
ded to deny; they being conveyed to them
by an Evidence past all Exception, even
the evidence of Sense; nay of the quick-
est, the surest, and most authentick of all
the senses, the *Sight*: which if it be not
certain in the Reports and representati-
ons it makes of things to the mind, there
neither is, nor can be naturally, any such
thing as Certainty, or Knowledge in the
World. And thus much for the first part
of the second General thing propoed:

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namely,

namely, *That the Arguments brought by Christ for the proof of his Doctrine, were in themselves Convincing and Sufficient.*

I come now to the other part of it, which is to shew, *That admitting or supposing that they were not sufficient, yet their insufficiency was not the Cause of their Actual Rejection.* Which will appear from these following Reasons.

First, Because those, who rejected Christs Doctrine and the Arguments by which he confirmed it, fully believed and assented to other things conveyed to them with *lesse evidence*. Such as were even the miracles of *Moses* himself: upon the Credit and authority of which stood the whole Oeconomy of the Jewish Constitution. For though I grant, that they believed his miracles upon the Credit of Constant Vnerring Tradition, both written and unwritten, and grant also, that such Tradition was of as great *Certainty* as the Reports of *Sence*; yet still I affirm, that it was not of the same *Evidence*; which yet is the greatest,
and

and most immediate ground of all assent.

The Evidence of Sense (as I have noted) is the Clearest that naturally the mind of man Can receive; and is indeed the foundation both of all the *Evidence* and *Certainty* too, that Tradition is capable of: which pretends to no other Credibility from the Testimony and *Word* of some men; but because their word is at length traced up to, and originally terminates in, the Sense and Experience of some others: which could not be knowne beyond that compass of Time, in which it was exercised, but by being told and reported to Such, as not living at that Time saw it not, and by them to others, and so down from One Age to another. For we therefore believe the Report of some men Concerning a thing, because it implies that there were some others that actually saw that thing. It is clear therefore, that Want of Evidence could not be the Cause that the Jewes rejected and disbelieved the *Gospel*; Since

they embraced and believed the *Law*, upon the Credit of those miracles that were *lesse Evident*. For those of Christ they knew by *sight and sence*, those of *Moses* only by *Tradition*: which though equally *certain*, yet were by no means equally *Evident with the Other*.

Secondly, They believed and assented to things, that were neither *Evident*, nor *Certain*, but onely *Probable*: For they conversed, they traded, they merchandised, and by so doing, frequently ventured their whole Estates and Fortunes upon a Probable Belief or persuasion, of the *Honesty and Truth* of those they dealt and corresponded with. And Interest, especially in *Worldly matters*, and yet more especially with a Jew, never proceeds but upon supposal at least, of a firm, and sufficient Bottom: From whence it is manifest, that since they could believe and Practically rely upon, and that even in their Dearest Concerns, bare Probabilities, they could not with any Colour of Reason, pretend want of Evidence
for

for their Disbelief of Christs Doctrine, which came enforced with Arguments far *surpassing* all such Probabilities.

Thirdly, They believed and assented to things neither *evident* nor *certain*, nor yet so much as *Probable*, but actually *false* and *fallacious*. Such as were the absurd Doctrines, and Stories of their Rabbins. Which, though since Christs time, they have grown much more Numerous, and fabulous then before, yet even then did so much pester the Church, and so grossly abuse and delude the minds of that People, that Contradictions themselves asserted by Rabbies were Equally received and revered by them as the Sacred and infallible Word of God. And whereas they rejected Christ and his Doctrine, though every Tittle of it came enforced with miracle, and the best Arguments that Heaven and Earth could back it with; yet Christ then foretold, & after Times confirmed, that Prediction of his, in the 5. John. 43. that they *should receive many Cheats and Deceivers*

comming to them in their own name. Fellows that set up for Messias's, only upon their own Heads, without pretending to any thing singular or miraculous, but Impudence, and Imposture.

From all which it follows, that the Jewes could not alleage so much as a Pretence of the Want of Evidence in the Arguments brought by Christ to prove the Divinity and Authority of his Doctrine, as a Reason of their Rejection and disbelief of it; since they embraced, and believed many things; for some of which they had no Evidence, and for others of which they had no Certainty, and for most of which, they had not so much as Probability. Which being so, from whence then could such an obstinate Infidelity, in matters of so great Clearness and Credibility take its rise? Why, this will be made out to us in the

Third thing proposed. Which was to shew, *What was the True and proper Cause, into which this Unbelief of the Pharisees was resolved.* And that was in a Word,

Word, The Captivity of their Wills and affections to Lulls directly opposite to the Design and Spirit of Christianity. They were extremely ambitious, and insatiably Covetous; and therefore no Impression from Argument or Miracle could reach them; but they stood proof against all Conviction. Now to shew, how the Pravity of the Will could influence the Understanding to a disbelief of Christianity; I shall premise these two Considerations.

First, That the Understanding in its assent to any Religion, is very differently wrought upon in persons bred up in it, and in persons at length converted to it. For in the first, it finds the mind Naked, and unprepossessed with any former Notions, and so easily and insensibly gains upon the Assent, grows up with it, and incorporates into it. But in persons adult, and already possessed with other Notions of Religion, the understanding cannot be brought to quit these, and to change them for new, but by great Con-

sideration and examination of the Truth and firmness of the one, and comparing them with the flaws & weakness of the other. Which cannot be done without some Labour and Intention of the mind, and the thoughts dwelling a Considerable time, upon the Survey and discussion of Each Particular.

Secondly, the other thing to be considered, is. That in this great Work, the Understanding is chiefly at the Disposal of the Will. For though it is not in the Power of the Will, *directly* either to cause or hinder the Assent of the Understanding to a *thing* proposed, and duly set before it, yet it is *antecedently* in the Power of the Will, to apply the understanding faculty to, or to take it off from the Consideration of those Objects, to which, without such a Previous consideration, it cannot yeild its Assent. For all assent presupposes a simple apprehension or knowledge of the termes of the Proposition to be assented to. But unless the Understanding imploy and exercise its cognitive,

or Apprehensive Power about these Termes, there can be no actuall Apprehension of them. And the Understanding, as to the Exercise of this Power, is subject to the Command of the Will, though as to the Specifick nature of its Acts it is determined by the Object. As for instance; My Understanding cannot assent to this Proposition; *That Jesus Christ is the Son of God*: But it must first consider, and so apprehend, what the Termes and Parts of it are, and what they signifie: and this cannot be done, if my Will be so Slothfully, Worldly, or Voluptuously disposed, as never to suffer me at all to think of them; but perpetually to carry away, and apply my mind to other things. Thus farr is the Understanding at the Disposal of the Will.

Now these two Considerations being premised: namely, That Persons grown up in the Belief of any Religion, cannot change that for another, without applying their Understanding duly to consider and compare both: and then, That it

is

is in the power of the Will whether it will suffer the Vnderstanding thus to dwell upon such Objects, or no. From these two, I say, we have the true Philosophy and Reason of the Pharisees Vnbelief. For they could not relinquish their Judaisme, and embrace Christianity without Considering, weighing and collating both Religions: and this their Vnderstanding could not apply to, if it were diverted, and took off by their Will; and their Will would be sure to divert and take it off, being wholly possessed and governed by their Covetousness, and Ambition, which perfectly abhor'd the Precepts of such a Doctrine. And this is the very Account, that our Saviour himself gives of this matter, in the 5. *John* 44. *How can ye believe* (sayes he) *who receive honour One of Another?* He lookt upon it as a thing morally impossible, for Persons infinitely Proud and Ambitious, to frame their minds to an Impartial, unbyassed Consideration of a Religion that taught nothing but self-denial,

denial & the Crosse: that Humility was honour, & that the Higher men Climb'd, the further they were from Heaven. They could not with patience so much as think of it, and therefore, you may be sure, would never assent to it. And again, when Christ discoursed to them of Almes, and a pious distribution of the goods and riches of this World in the 16. Luke, it is said in the 14. v. *That the Pharisees who were Covetous, heard all those things and derided him.* Charity and Liberality is a Paradox to the Covetous. The Doctrine that reaches Almes, and the Persons that need them are by such equally sent packing. Tell a Miser of Bounty to a friend, or Mercy to the Poor, and point him out his Duty with an Evidence, as bright and piercing as the Light, yet he will not understand it, but shuts his Eyes as close as he does his hands, and resolves not to be Convinced. In both these Cases, there is an Incurable Blindness caused by a Resolution not to see: and to all intents and purposes, he that

that will not open his eyes: , is for the present as Blind, as He that cannot . And thus I have done with the *third thing proposed* , and shown, what was the *true Cause* of the Pharisees Disbelief of Christs Doctrine . It was the Predominance of those two great Vices over their Will, their Coverousness, and Ambition. *Pass* we now to the

Fourth and last, Which is to shew, *That a Pious and well disposed Mind, attended with a readinesß to obey the known will of God, is the surest and best Meanes to enlighten the Understanding to a belief of Christianity.* That it is so, will appear upon a double Account:

First, upon the Account of Gods Goodness, and the method of its dealing with the Souls of men: which is to reward every degree of sincere obedience to his will, with a further discovery of it. *I understand more then the Ancients, sayes David, 119. Psalm. 100. verse.* But how did he attain to such an Excellency of understanding? was it by longer Study,

or

or a greater Quickness and felicity of Parts, then was in those before him. No; he gives the Reason in the next Words: *It was because I keep thy Statutes.* He got the start of them in point of Obedience, and thereby out stript them at length in point of Knowledge. And who in old time were the men of Extraordinary Revelations, but those who were also men of Extraordinary Piety? who were made Privy to the Secrets of Heaven, and the Hidden Will of the Almighty, but such as performed his Revealed Will at an higher rate of Strictness then the rest of the World. They were the *Enochs*, the *Abrahams*, the *Elijahs*, and the *Daniels*: such as the Scripture remarkably testifies of, *that they walked with God.* And surely, he that walks with Another, is in a likelier way to know and understand his mind, then He, that follows him at a distance. Upon which account, the Learned Jews still made this one of the Ingredients that went to Constitute a Prophet, that he should be

perfectus in moralibus. A Person of exact Morals and unblameable in his Life. The gift of Prophecy being a Ray of such a light, as never darts it self upon a Dunghill. And what I here observe occasionally of Extraordinary Revelation, and Prophecy, will by Analogy and due proportion extend even to those Communications of Gods Will, that are requisite to mens Salvation. An honest, hearty simplicity, and proneness to do all that a man knowes of Gods Will, is the Ready, certain, and infallible way to know more of it. For I am sure it may be said of the Practical knowledge of Religion, *that to him that bath shall be given, and He shall have more abundantly.*

I dare not, I confess, joyn in that bold Assertion of some, that *Facienti quod in se est, Deus nec debet, nec potest denegare Gratiā.* Which indeed, is no lesse then a direct contradiction in the very Termes: for if *Deus debet*, then *id quod debetur non est gratia*: there being a perfect inconsistency between that which is of Debt, and

and that which is of *free Gift*. And therefore leaving the *non debet*, and the *non potest*, to those, that can *bind* and *loose* the Almighty at their pleasure; So much I think, we may pronounce safely in this matter; That the goodness and mercy of God is Such, that he never deserts a sincere person, nor suffers any one that shall live (even according to these measures of sincerity) up to what he knows, to perish for want of any knowledge *necessary*, and what is more, *sufficient* to save him.

If any one should here say. Were there then, none living up to these measures of sincerity, amongst the Heathen? and if there were, did the goodness of God afford such persons Knowledge enough to save them? My answer is according to that of St Paul, *I judge not those that are without the Church*: they stand or fall to their own master: I have nothing to say of them. *Secret things belong to God*, it becomes us to be thankful.

Secondly, A pious and well disposed
will

will is the readiest means to enlighten the Vnderstanding to a knowledge of the Truth of Christianity, upon the account of a *Natural Efficiency*; for as much as a Will so disposed will be sure to engage the *mind* in a severe Search into the great and Concerning truths of Religion: nor will it only engage the mind in such a Search; but it will also accompany that Search with Two dispositions, directly tending to, and principally Productive of, the Discoveries of Truth, namely Diligence and Impartiality.

And 1. for the Diligence of the Search. Diligence is the Great Harbinger of Truth; which rarely takes up in any mind, till that has gone before, and made room for it. It is a Steady, constant and pertinacious study that naturally leads the *Soul* into the Knowledge of that, which at first seemed lockt up from it. For this keeps the Vnderstanding long in Converse with an object, and long Converse brings acquaintance. Frequent Consideration of a Thing weares off the
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the strangeness of it ; and shewes it in its several lights and various wayes of Appearance to the View of the mind.

Truth is a great Strong-hold, Barr'd & fortifyed by God & Nature; and Diligence is properly the Vnderstandings laying siege to it : So that as in a Kind of Warfare, it must be perpetually upon the Watch ; observing all the Avenues and passages to it, and accordingly making its Approaches. Sometimes it thinks it gains a point ; and presently again, it finds it self baffled and beaten off : yet still it renews the onsett, attacks the Difficulty afresh ; plants this reasoning and that Argument, this consequence and that distinction, like so many Intellectuall Batteries , till at length it forces a Way and passage into the Obstinate Enclosed Truth, that so long withstood, and defied all its assaults.

The Jesuits have a saying common amongst them, touching the Institution of Youth (in which their chiefe Strength and Talent lyes) that *Vexatio dat Intel-*

lectum. As when the mind casts, and turnes it self restlessly from one thing to another, strains this power of the Soul to apprehend, that to Judge, another to divide, a fourth to Remember: thus tracing out the Nice and scarce observable difference of some things, and the Reall Agreement of others, till at length it brings all the Ends of a long and various Hypothesis together, sees how one part coheres with and depends upon another, and so clears off all the appearing Contrarieties & Contradictions, that seemed to lye Crosse and uncoath, and to make the whole unintelligible. This is the Laborious and Vexatious inquest that the soul must make after Science. For Truth, like a Stately Dame, will not be seen, nor shew her Self at the first Visit; nor match with the Vnderstanding upon an Ordinary Courtship or Address. Long and tedious attendances must be given, and the hardest fatigues endured, and digested: nor did ever the most pregnant Witt in the World bring forth any thing great, lasting,

lasting, and Considerable, without some Pain and Travel, some Pains and Throws before the Delivery.

Now all this, that I have said, is to shew the force of Diligence in the investigation of Truth, and particularly of the Noblest of all Truths, which is that of Religion. But then as Diligence is the great Discoverer of Truth, so is the Will the great Spring of Diligence. For no man can heartily search after that, which he is not very desirous to find. Diligence is to the Understanding as the Whetstone to the Razor, but the Will is the Hand that must apply one to the other.

What makes many men so strangely immerse themselves, some in Chymical, and some in Mathematical Enquiries, but because they strangely love the things they labour in. Their intent Study gives them Skill and Proficiency, and their particular affection to these Kinds of Knowledge puts them upon such Study. Accordingly, let there be but the same Propensity, and Bent of Will to Religion,

and there will be the same sedulity and indefatigable Industry in mens Enquiry into it. And then in the Natural course of things, the consequent of a sedulous *Seeking* is *finding*, and the fruit of Enquiry is Information.

Secondly, a pious and well disposed Will gives not only *Diligence*, but also *Impartiality* to the Vnderstanding in its Search into Religion: Which is as absolutely Necessary to give success to our Enquiries into Truth, as the former. It being scarce possible for that man to hit the marke, whose Eye is still glancing upon something beside it. Partiality is properly the Vnderstandings judging according to the Inclination of the Will and affections, and not according to the Exact Truth of things, or the merits of the Cause before it. Affection is still a Briber of the Judgement; and it is hard for a man to admit a Reason against the Thing he loves; or to confess the force of an Argument against an Interest.

In this case, he prevaricates with his
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own Vnderstanding, and cannot seriously and sincerely set his mind to consider the Strength, to poise the Weight, and to discern the Evidence of the Clearest and best Argumentations, where they would conclude against the Darling of his Desires. For still, that beloved thing possesses, and even engrosses him; and like a Colour'd Glasse before his Eyes, casts its own Colour and Tincture upon all the images and Ideas of things that passe from the Fancy to the Vnderstanding: and so absolutely does it sway that, that if a strange irresistible Evidence of some unacceptable Truth should chance to surpris and force Reason to assent to the Premises, Affection would yet step in at last, and make it quit the Conclusion.

Upon which Account, *Socinus*, and his followers state the Reason of a mans believing or embracing Christianity, upon the Natural goodness or Vertuous disposition of his mind, which they sometimes call *Naturalis Probitas*, and

sometimes *Animus in Virtutem Pronus*. For (say they) the whole Doctrine of Christianity teaches nothing, but what is perfectly sureable to, and coincident with, the Ruling Principles that a virtuous, and well Inclined man is Acted by; and with the main Interest, that he proposes to himself. So that, as soon as ever it is declared to such an One, he presently closes in, accepts, and complies with it. As a prepared Soyl eagerly takes in, and firmly retains such seed or plants, as particularly agree with it.

With ordinary minds, such as much the greatest part of the World are, 'tis the *Sutableness*, not the *Evidence* of a Truth, that makes it to be assented to. And it is seldome, that any thing Practically Convinces a man, that does not please him first. If you would be sure of him, you must informe, and gratify him too. *But now*, Impartiality strips the mind of prejudice and Passion, keeps it tight and even from the Byas of Interest and Desire; and so presents it like a *Rasa Tabula* equally

equally disposed to the Reception of all Truth. So that the Soul lyes prepared, and open to entertain it, and prepossessed with Nothing, that can oppose, or Thrust it out. For where Diligence opens the Door of the Understanding, and Impartiality keeps it, Truth is sure to find both an Entrance and a Welcome too.

And thus I have done with the fourth and last General thing proposed and proved by Argument, that *a Pious and well disposed mind, attended with a Readiness to obey the known Will of God, is the surest and best means to enlighten the Understanding to a belief of Christianity.*

No w from the foregoing particulars, by way of Use, we may collect these two things.

First, the true Cause of that Atheisme that Scepticisme and Cavelling at Religion, that we see, and have cause to lament in too many in these dayes. It is not from any thing Weak or Wanting in our Religion to support, and enable it to look

the Strongest Arguments, and the severest and most Controlling Reason in the face. But men are Atheistical, because they are first Vicious; and question the Truth of Christianity, because they hate the Practice. And therefore, that they may seem to have some Pretence, and Colour to sin on freely, and to surrender up themselves wholly to their sensuality, without any Imputation upon their judgment, and to quit their *morals*, without any discredit to their *Intellectuals*, they fly to several stale, trite, piteous objections and Cavils, some against Religion in general, and some against Christianity in particular, and some against the very first Principles of Morality, to give them some poor Credit and Countenance in the pursuit of their Brutish Courses.

Few Practical errors in the world are embraced upon the Stock of Conviction, but Inclination: For though indeed the judgment may erre upon the Account of Weakness, yet where there is one Error that enters at this door, ten are
left

lett into it through the Will. That for the most part being set upon these things, that Truth is a direct obstacle to the Enjoyment of; and where both cannot be had, a man will be sure to buy his Enjoyment, though he payes down Truth for the purchase. For in this case the further *from Truth*, the further *from Trouble*. Since Truth shoves such an one, what he is unwilling to see, and tels him, what he hates to heare. They are the same beams that shine, and enlighten, and are apt to scorch too: and it is impossible for a man engaged in any wicked way, to have a clear understanding of it, and a quiet mind in it together.

But these Sons of *Epicurus*, both for Voluptuousness, and Irreligion also, (as it is hard to support the former without the latter) these, I say, rest not here; but (if you will take them at their word,) they must also passe for the onely Wits of the Age; though greater Arguments I am sure may be produced against this, then any they can alleage against the
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most Improbable Article of Christianity. But heretofore the Rate and standard of Wit was very different from what it is now adaies. No man was then accounted a Witt for speaking such things, as deserved to have the Tongue cutt out that spake them. Nor did any man passe for a Philosopher, or a man of depth, for talking atheistically; or a man of Parts for imploying them against that God that gave them. For *then*, the World was generally better enclined; Vertue was in so much reputation, as to be pretended to at least. And Vertue, whether in Christian, or in an Infidel; can have no Interest to be served either by Atheisme or Infidelity.

For which Cause, could we but prevail with the greatest Debauchees amongst us to change their Lives, we should find it no very hard matter to Change their Judgments. For notwithstanding all their talk of Reason, and Philosophy, which (God knows) they are deplorably strangers to; and those unanswerable

swerable Doubts, and Difficulties, that, over their Cups or their Coffee, they pretend to have against Christianity; persuade but the Covetous man not to deifie his money; the Proud man not to adore himself; the Lascivious man to throw off his lewd amours; the Intemperate man to abandon his Revels; and so for any other vice, that is apt to abuse and pervert the mind of man; and I dare undertake, that all their Gyantlike objections against Christian Religion shall presently vanish and quit the field. For he that is a good man, is three Quarters of his Way towards the Being a good Christian, wheresoever *he lives*, or Whatsoever he is called.

Secondly, In the next place, we learn from hence the most Effectual way and meanes of Proficiency and growth in the *Knowledge* of the great and Profound Truth of Religion; and how to make us all not only good Christians, but also expert Divines. It is a knowledge, that men are not so much to Study, as to live themselves

selves into. A knowledge that passes into the Head through the Heart. I have heard of some, that in their latter years through the feebleness of their Limbs have bin forced to study upon their knees: and I think it might well become the youngest, and the strongest, to do so too. Let them daily and incessantly pray to God for his Grace; and if God gives *grace*, they may be sure that *knowledge* will not stay long behind. Since it is the same Spirit and Principle, that purifies the Heart, and clarifies the Understanding. Let all their Enquiries into the deep and mysterious points of Theology be begun and carried on with fervent Petitions to God; that he would dispose their minds to direct all their Skill and Knowledge to the Promotion of a good life, both in themselves and others; *that* he would use all their Noblest Speculations, & most Refined Notions, onely as Instruments, to move, and set a Work the great Principles of Actions, the Will, and the Affections; *that* he

he would convince them of the Infinite Vanity and uselesness of all that Learning that makes not the Possessor of it a Better man : *that* He would keep them from those Sins that may grieve and provoke his holy Spirit, the *fountain of all true light and knowledge*, to withdraw from them ; and so seal them up under Darkness, Blindness, and Stupidity of mind. For where the Heart is bent upon, and held under the power of any vicious Course, though Christ himselfe should take the contrary Vertue for his *Doctrine*, and doe a miracle before such an ones Eyes, for its *Application*; yet he would not Practically gain his Assent, but the Result of all would end in a *non persuadebis etiamsi persuaseris*. Few Consider what a Degree of Sottishness and Confirmed Ignorance men may sin themselves into.

This was the case of the Pharisees. And no doubt, but this very Consideration also gives us the true Reason and full Explication of that notable & strange

passage of Scripture, in the 16. *Luke* and the last verse: *That if men will not hear Moses and the Prophets, neither will they be persuaded, though one rose from the Dead.* That is, where a strong, inveterate Love of Sin, has made any Doctrine or Proposition, wholly unsureable to the Heart; no Argument, or Demonstration, no nor miracle whatsoever, shall be able to bring the Heart cordially to close with, and receive it. Whereas on the Contrary; if the Heart be piously disposed, the Natural goodness of any Doctrine is enough to vouch for the Truth of it: for the Suitableness of it will endear it to the Will, and by endearing it to the Will, will naturally slide it into the Assent also. For in Morals, as well as in Metaphysics, there is nothing really good, but has a *Truth* Commensurate to its *Goodness*.

The Truths of Christ crucified are the Christians *Philosophy*, and a good life is the Christians *Logick*; that great Instrumentall introductive Art, that must guide the

the mind into the former. And where a long Course of Piety, and Close Communion with God has purged the Heart, and rectified the Will, and made all things ready for the Reception of Gods Spirit: Knowledge will break in upon such a Soul, like the Sun shining in his full might, with such a Victorious light, that nothing shall be able to resist it.

If now at length, some should object here; that from what has bin delivered, it will follow: That the *most Pious men* are still the *most Knowing*; which yet seems Contrary to Common Experience and observation. I answer; that as to all things directly Conducing, and necessary to Salvation, there is no doubt, but they are so: as the meanest Common Souldier, that has fought often in an Army, has a truer and better knowledge of Warr, then He that has read and writ whole Volumes of it, but never was in any Battel.

Practical Sciences are not to be learnt, but in the way of Action. It is Experience that must give Knowledge in the
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Christian Profession, as well as in all others. And the Knowledge drawn from Experience, is quite of another Kind from that which flowes from Speculation, or discourse. It is not the *Opinion*, but the *Path of the Just*, that the wisest of men tells us, *Shines more and more unto a perfect Day*. The Obedient, and the men of Practice are those *Sons of Light*, that shall outgrow all their doubts and ignorances, that shall *ride upon these Clouds*, & triumph over their present Imperfections, till Persuasion passe into Knowledge, and Knowledge advance into Assurance, and all come at length to be Completed in the *Beatificall Vision*, and a full fruition of those Joies that God has in Reserve for them, whom by his *Grace* he shall prepare for *Glory*.

To which God Infinitely Wise, Holy, and Just be rendred and ascribed, as is most due, all Praise, Might, Majesty and Dominion, both now and for evermore.
Amen.

FINIS.

